The American Missionary

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Think Well of God

IN personal relations a most important thing is one's mental attitude toward his fellow man. You cannot do better by your neighbor than to think well of him, nor worse than hold an ill opinion. It is so with God. He can not be indifferent to what we think about him. It is indeed a part of his greatness that he is sensitive to the opinion of his human children. The best thing, about the only thing that men can really do for God, is, within the measure of their powers, to appreciate him. Another name for such appreciation is faith. On the other hand the only way in which one can hurt God is to regard him with suspicion, that is, with unbelief.

Suspicion of God is doubtless the ugliest, the most damnable sin of our time. It festers in the minds of many who would on no account deny the divine existence. These have a vague impression that God is not what he used to be; that the situation has somehow gotten beyond his control; that his still, small voice is stifled by the uproar of the world; that amid the complications of today's life his influence has shrunken; that scholarship has destroyed the authority of his Bible; that his church—what with Sunday newspapers, Sunday sports and Sunday motor cars—has lost its hold upon the people, while modern science appears to threaten his very existence. And the worst of it is the doubt whether God himself can help it—unless indeed he forsake Christ's plan of winning the world by the simple power of the truth—unless he calls down fire from Heaven as Elijah did, so driving men to penitence by whips of fear and to faith by a show of miracles.

Such suspicion of God is never born of knowledge or thought, or prayer, or honest, careful study. It springs from thistle seeds that blow from off the barren soil of a neglected spiritual nature. But what consummate blasphemy it is! Far better stick to it that there is no God at all, than believe in one who is a weakling, or insincere, or a slacker, or a quitter, or a coward! Let every man be careful that he thinks well of God.

The stream of time is not everywhere the same. We voyage through long reaches of quiet water, smooth and safe as any mill pond, and then all at once we come upon difficulty and danger. Rapids suddenly appear so turbulent as to put civilization itself in peril. The boat leaps forward with impetuous speed. She swings and sways, she reels and staggers, she trembles under the buffeting of angry waters. Here and there amid the hissing flood black ledges show their cruel teeth. At such a crisis you hear men crying out for fear—"It's all up with us, we're surely going on the rocks!" But others, though quite as keen to the situation, are undismayed. They know their pilot!

S. L. L.

The Pastor's Share in the Every-Member Canvass

By WILLIAM S. BEARD, *Secretary of Promotion*

"THE endeavor will be made to establish the 1924 Every-Member Canvass in lay leadership, utilizing the splendid talent in all our communities increasingly discovered these last years; and, where not already discovered, we believe available and awaiting appropriation."

This is not to say that the Pastor has no part in the matter. The 1924 Plan is not an attempt to supersede his leadership, or to go around him or over him. It is an attempt to set him free for tasks which can be only his.

Every successful Every-Member Canvass must rely on the Pastor of the church in at least three particulars.

The Pastor is the Chief Reliance in Matters of Education. No man in the parish knows or can know the church as the Pastor does. Its requirements to meet the demand the community rightly places upon it—his is the knowledge of the specialist at this point. He is the only person who can give the necessary information for the creation of a budget which is marked by adequacy and balance.

No man knows what the church is accomplishing in its own community as does the Pastor. Not only the general lines of its ministry, but the detail and intimacy of it, the results and particularly those which can be tabulated.

His finger is on the world pulse. The physical, intellectual and moral being of all the people of all the lands, their individual needs and social needs, he knows.

By the pulpit, by letters, by his personal contacts, it is the responsibility of the Pastor to get the facts to his people. From the standpoint of the training of the canvassers and the informing of the people, he is the chief educational reliance of the Canvass.

The Pastor is the Senior Counsel of the Organization. He knows who will make effective canvassers and the men whose gifts lie in other directions. He knows the families where the pinch has come and where no pressure ought to be brought to bear for gifts. He knows the people who have never even tried to measure up to capacity in their giving. He is always the man with a mine of information and first-class counsel, of which every E. M. C. Committee should avail itself to the full.

The Pastor is the Dynamic of the Canvass. The Canvass must have a dynamic if it is to succeed. There must be vision, there must be enthusiasm and confidence, ability to set forth issues involved intelligently. There must be sympathy with the leaders in trying moments. Somebody must push everlastingly. There must be a radiant good-fellowship. The end must be constantly seen from the beginning. Eternally there must be the expectation of success.

This is his part—education, counsel, dynamic, and it is enough of a part to challenge the best there is in any man.

$5,000,000 is needed for

Congregational World-wide Work 1924

Every $10 makes a "world-minute" yours

He gave his life
HARRY A. FLINT DIES IN ORIENT
Your church asks "minutes" of you
$10 a minute—$600 an hour—will pay every missionary's salary, build every frontier church, maintain every school and hospital, carry the whole program of Congregational World-wide Work in 1924.
How many "minutes" will you take?
Be Ready on Every Member Canvass Sunday
Congregational World-wide Work 1924
Every $10 makes a "world-minute" yours

Posters and Electros Offered to Churches

One of the new E. M. C. campaign posters offered by The Commission on Missions is shown at the right. Above and below are samples of the electros for church calendars, also offered by The Commission. The actual size of the posters (5 in the series) is 25x38 inches. They are printed in colors. The electros are the size of the one below, save that of the clock design above, which may be had in various sizes. The charge for the complete set of 5 posters is $1, or 20c each. Electros are 25c each. Catalog order blank of either posters or electros free. For catalog blanks write your State Superintendent or The Commission. Orders for posters and electros should be addressed only to The Commission on Missions, 287 Fourth Ave., New York.

Making Americans

This picture shows The Congregational Home Missionary Society at work with young immigrants, Ellis Island, New York City. Starting with the newly arrived immigrants, the Society serves twenty-three nationalities in every part of the United States. It trains leaders, helps establish churches, and assists with salaries of ministers.

$5,000,000 is needed for

Congregational World-wide Work 1924

Every $10 makes a "world-minute" yours

At left—

specimen electrotype

The electrotypes for church calendars describe the work of each of the benevolent societies. In addition there are two on the work of our church as a whole.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

The Fall Visitation

By FREDERICK L. FAGLEY

THE neglect of a thoroughgoing pastoral visitation of the parish is perhaps the outstanding cause of failure on the part of pastors. It has long been said that "a home-visiting pastor has a church-going people." There have been a few outstanding pulpit orators in American church life who have been able to build up and hold, year after year, a congregation through the power of their pulpit presentation; but the sad thing about such an enterprise is that with few exceptions after the death or resignation of such a pulpit prince the congregation has melted away and the organization ofttimes given up its life.

What is said here is not intended in any way to disparage adequate and effective pulpit presentation of the gospel. I believe with all my heart that the best preaching the world has ever known is not in the past but in the future. A minister who loves his work and who has the sense of honor towards the obligation he has assumed to Christ, and mankind, will do everything in his power to strengthen the persuasiveness of his sermons that they may instruct, inspire and warm the lives of his people. The pulpit service of the church is perhaps the best cared for of any feature of church work and nine-tenths of the books in the average pastor's library and perhaps an equal proportion of his time and study in the seminary are devoted to sermon and sermon preparation, sermon material. But, however important the work of the pulpit may be and however much it may be stressed, the effective pastor is far more than a preacher; or in other words, he has a responsibility resting upon him to proclaim the gospel in conversation and in an individual service, day by day, during the week which is every whit as much of a responsibility and is his duty of devoting himself to the highest ideals of pulpit presentation.

Pastoral Calling

I am quite sure that the district superintendents and secretaries who come in touch with many ministers will testify that the outstanding cause of failure on the part of ministers is a failure to minister to the people in their homes. One superintendent said to me that he had known many fine preachers to fail in advancement, but he had never yet known a careful pastor to lose his grip on his people or to fail to make a satisfactory advance in his life's work. Why so many pastors will neglect this prime requirement of their profession is beyond comprehension. It would seem that the average pastor would cherish above everything else his opportunities for pastoral service amid the homes and families of his people. In addition to the influence upon the people of the parish of thorough pastoral service there is also a deep influence upon the pastor himself.

One of America's outstanding pastors has said that after he has read

long the lines of his intended sermon, before he preaches it to his people he nust give himself to some pastoral visitation where he will be brought into ntimate touch with some of his people who are facing, not theoretical problems ut the hard facts of actual existence. One of the difficult things that the verage church secretary is called upon to do is to go from church to church here pastors have resigned and gone away discouraged, leaving their people ven more discouraged than they, and to hear that the pastor was a mighty ne man, a good preacher, but he did not call upon his people. A case comes o mind where the president of a board of trustees in making a request that new pastor be recommended said: "We do not care particularly about his ulpit ability, but we do want to know whether or not he will care for the ouls of the people sufficiently to visit them in their homes."

In addition to what has been said of the pastor's visiting the homes, where e shares more than likely with the mother in interest, the anxiety and the roblems of the children and home life, he should by no means neglect his isiting the men of his church. As a usual thing men cannot devote very long me, but it is not necessary to take a great deal of time, unless there is some pecial problem. The minister should call in the office of his business men, ook into the factory of his working men, walk across the farm of his farmer nembers, and chat briefly with his people. Hence it is that a minister as he oves his own soul should be faithful to his duty to his people; to see them n their daily life, to encourage them and help them bear their burdens. Where his is the case most of the problems of that parish will be solved and the en and women who compose it will be tied together by enduring cords of ve.

The fall offers an especially opportune time for this careful visitation, as e rush of the various programs is not so pressing and the gathering of names rly in the year affords more opportunities for cultivation than when the sitation is made later in the winter. If this work is not started and carried s far as possible in the fall it adds much to the complexity of the after-hristmas or pre-Lenten program.

The Fall Reception

Many churches plan for a fall reception of new members at the October November communion. If a careful visitation has been made it will be ound especially advisable to follow with a fall reception of members, for the astor will find families who are willing and ready to join the church at the rst invitation, either by letter or on confession. There will also be a number ho, though willing, were prevented for one reason or another from uniting ith the church at the Easter or spring communion, but who are now ready to come members. A surprisingly large number of people may be brought into e church at the fall communion. The pastor should prize such an ingather-g very highly, not only because those who unite with the church in the fall un what amounts to almost a full year of service, but also because such a ception will give tone and direction to the whole year's plan. It will center e thought of the church upon this fact—that the church has a clearly defined ogram with a definite aim, the enlisting of people in the worship and service the church. The fall ingathering should be looked upon not as an end of y sort of a campaign, but as the beginning of the year's work of the urch. The pastor has welcomed into the church all those who are willing to me, and by so doing has given his people a vision of the possibilities of the ar's program, and has registered clearly in the minds of the people his de-rmination to carry through a practical plan of church work.

THE PASTORS' SECTION

"Pulling Things Together"

By Ernest Bourner Allen, D.D.

EVERY pastor comes back to his work in the fall with a sense of the necessity of "pulling things together." Some years it seems to go easily, other years not so. If the services have been continued in some measure during the summer, the belt is on, the wheels are at least moving and we can put the engine under higher pressure earlier. Yet there is much to see to. What shall be done first, when all things seem to need doing at once? Let us strike at the major matters. What are they?

I. The Right Spirit.

The first thing needed by pastor and people is the right spirit. We are apt to start on our plans at once and they are important—in their time. But Lotze's great affirmation has weight here: "Mechanism is universal in extent, subordinate in significance." The machinery has its place but the motive power is primary. The building of a great wall was a tremendous task. Plans must be in readiness. But the task was achieved, in the long run, because "the people had a mind to work." Forgiveness for sin follows its confession. The prayer for pardon is essential. What attitude toward life shall a man then maintain? David saw the importance of it when he cried: "Create in me a clean heart, O God, and *renew a right spirit within me.*" After failure and sin, even when forgiven, there is danger of a discouragement, a cynicism, an off-sidedness, which must be replaced with "a right spirit." Such a spirit is often a prime necessity in a church before whole-hearted work is possible. A tactful, loving reminder of it may be a preliminary to larger cooperation in service.

The principle is expressed in other ways. One man writes on the value of being "In tune with the Infinite." It is a good phrase, if adequately interpreted. We are not likely to be out of tune with one another if we are in tune with our God. We can usually find a way to get things done, which ought to be done, when we look at the work in a right spirit, even if we have difficulty in adjusting our plans to the program proposed by others. There is mathematical accuracy in the axiom: "Things which are equal to the same thing are equal to each other." People who are themselves truly in harmony with the program of Jesus will be more easily in harmony with others in carrying it out. It is vital that I myself, as minister, should have the right spirit, and my church also, in our approach to the responsibilities and problems of another year's work.

II. The Partnership.

We shall all be helped if we think often of our work in terms of a partnership. First, a partnership with God. In that work he has promised

to be with us "always." All his tremendous resources are put unreservedly into the enterprise. It will not fail. The business is vitally worth while. It is high honor to work with him. No wonder Paul referred to it often: "We are God's fellow-workers," he cries, "no matter what part of the work we do!" I. Cor. 3:4-9. His entreaties are prefaced with the declaration of partnership with God, II. Cor. 6:1. It is our business to get in line with the plans of God, in evangelism, in the extension of his Kingdom everywhere, and in the development of the highest sort of Christian character in our own lives. When the disciples of old went out in this fashion they found "the Lord working with them," Mark 16:20.

Our partnership is not less with one another. It involves cooperation and necessitates sacrifice. It is to illustrate the divine art of living together. We must do it in the *church,* as well as in the home, in business and in the whole round world. Remember, just now, we must do it in the *church.* All sorts of envies, jealousies, bickerings, disputes, greeds, can creep in to disrupt our partnerships in service. Look out for them—in *yourself!* Take your share, and more, of every load. Go the "second mile." Every church job is a "pup tent," a part of it is for *you* to carry. Expect the brotherly attitude—and show it. See that your minister, so far as you are concerned, shall not need to resign, as one did some years ago, alleging the "sisterly acidity" of some of his members as one of the reasons!

III. Planning.

This is the point where we usually start, but we fail if we forget our spirit and our partnership. Planning is vital. *Any* plan is better than *no* plan. Drifting is dangerous for churches as well as boats. Wise is the minister who plans his work and works his plan. When the husbandman went away he left "to every man his work." Well do I remember the orderly confusion in which the circus of my boyhood days unloaded the cars, set up the tents, prepared the meals and opened house for the multitudes! There is little danger of unrest where there is well-planned work in sight. If the goal is not clear in the mind of the minister, probably it will not be clear in the mind of the people. It may be nice to ride on a rocking horse, but after a while one desires progress as well as motion. A church that is just holding the "usual services" is not apt to be going far and not many people will care to go along, indefinitely, in that alleged pious fashion.

Planning is also a partnership matter. Let the minister lay out his own, carefully, and be prepared in spirit for indifference, criticism and changes for betterment. No one head ever held all the wisdom! And church officers and members can learn things from preachers, too, if they have *the right spirit!* So let the church cabinet consult over the year's work. What may we reasonably expect to do this year, as a church? How many new members should we expect? From what sources? Where do we need to build up, to overcome our weaknesses? Let the analysis be qualitative as well as quantitative. What responsibilities are laid upon us—for community evangelism, for world peace, for industrial peace, for race friendliness? What part of the load on our Congregational churches ought we to carry? Why? How shall we raise our budgets? Can we prove by the efficiency of our service that we can do team work, in the right spirit, for the advancement of the Kingdom?

We MUST.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The church at Valdez, Alaska, has been renovated. During the long, cold, shut-in winters, the Gospel ministry is greatly appreciated by the people of this far northern outpost.

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The summer assemblies held in three centers in South Dakota—Yankton, Waubay and Placerville—had a total attendance of almost six hundred, an increase of nearly two hundred over last year.

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Rev. W. I. Caughran, of Port Arthur, Texas, one of the Society's most valued workers, is spending the month of October in the North. Churches desiring his services should correspond with Secretary Halliday.

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Rev. William D. Barnes, of Collbran, Colorado, has been speaking in New England during the past five or six weeks, devoting the major part of his time to the states of Connecticut and Massachusetts.

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Any church having a pulpit Bible that is not in use at the present time will be doing some missionary organization a great favor by sending it to this office. Requests for pulpit Bibles have been frequent during the past six weeks.

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We are hoping that friends of Home Missions can come to the rescue of missionaries whose work is sadly crippled by the lack of a Ford car. Our old list is a long one and new applications for cars are coming in every week. Five hundred dollars will equip a car. For full information communicate with Secretary of Missions Frank L. Moore.

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A summer student in one of our hardest fields writes: "I wish to express my deep gratitude for the privilege of having been sent to this field. It has been the most worthwhile summer I have ever known. The feeble condition of the church was a stimulus rather than a discouragement and although I am anxious to get back to the seminary again, I am sorry to have to leave."

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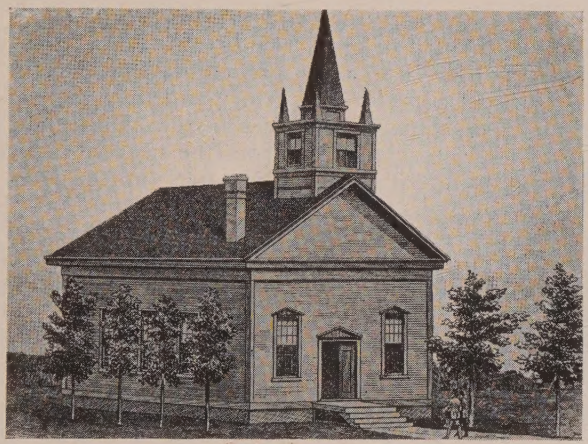
Three new leaflets are ready for distribution. "The End of the Trail," by Rev. Paul Leeds, of Kinder, Louisiana, is the story of the Koasati Indians and their conversion to Christianity. "Twelve Months of Home Missions" gives a brief statement of the work of the last fiscal year and a list of imperative needs for the current season. "Ellis Island," by Secretary Halliday, tells in an interesting way of the procedure followed in the admission of newcomers to our shores. These pamphlets may be had singly or in quantity upon application to the Publication Department.

The Future of Congregationalism in Oregon and Southern Idaho

By Superintendent C. H. Harrison

THE district of Oregon and Southern Idaho is vast in space and abundant in opportunity. From our church in Ashland, Oregon, to Challis, Idaho, it is 1,200 miles (considerably further than from New York to Chicago).

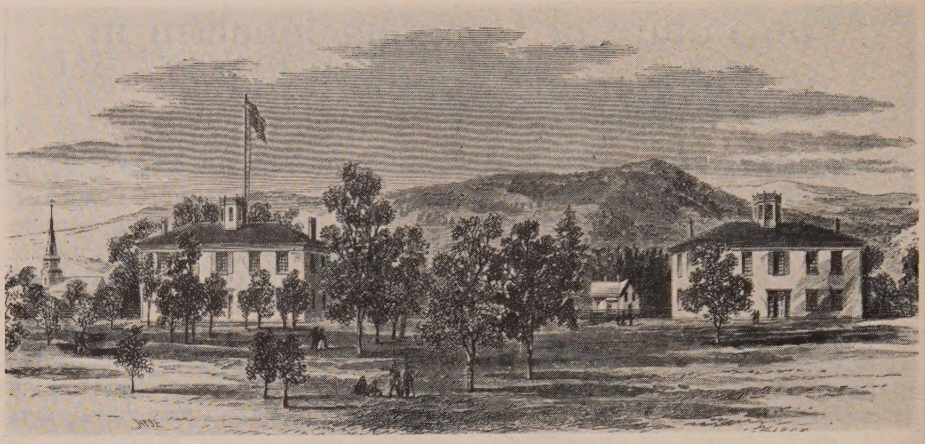
The resources of this vast territory are largely undeveloped. There are extensive agricultural areas in Idaho and Eastern Oregon awaiting irrigation, and enormous undeveloped water power in the Columbia, the Snake, and other rivers. Our great forest regions still remain largely untouched. In addition to the physical resources, Oregon and Idaho have scenic beauty probably unsurpassed in the whole country. From Council Crest, Portland, can be seen a number of perpetually snow-capped mountains. And the Columbia Highway from Portland to The Dalles offers, in a day's drive by auto, scenes of wonderful beauty.



FIRST HOME OF FIRST CHURCH, PORTLAND, ORE.

The chief interest before us, however, is the work of our churches. As Congregationalists, we have a heritage in the West of which to be proud. Dr. Atkinson, our first missionary, was sent to Oregon by the Congregational Missionary Society, arriving in 1848, immediately after the agreement giving the United States undisputed possession of the whole Oregon territory. He established an enduring work. He nurtured the Oregon City Church, conducted preaching services in Portland prior to the organization of the First Church, and was among the chief founders of the Pacific University at Forest Grove. He was a leader in establishing the public school system in the state, drafting the first school law, and stimulating agricultural development throughout the Pacific Northwest. Atkinson Memorial Church, Portland, was named in his memory. Mrs. Warren, a daughter of Dr. Atkinson, still lives in Portland. She and her family have always been ardent supporters of our Congregational work.

During the seventy-five years since the coming of Dr. Atkinson Congregationalism has had many ups and downs. We have always maintained a vigorous missionary program and have established many churches and Sunday Schools. Sometimes these churches or Sunday Schools, after serving the high purpose for which they were established, have passed out of existence, due to shifting population or other causes. In some instances they have been merged into some other fellowship. At the present time, our Year Book shows fifty-seven churches including foreign-speaking congregations. But a num-



REPRODUCTION OF WOOD CUT OF PACIFIC UNIVERSITY CAMPUS IN 1870

ber of these should be thought of only as mission stations; they are not strong enough to support a pastor or to maintain regular preaching services. The thing to note especially is that both Oregon and Southern Idaho are still largely missionary. About seventy per cent of our churches in Oregon are dependent for their very existence upon home missionary aid; and in Southern Idaho it is eighty per cent. Every new work calls for an outlay of large missionary investments.

The population in Oregon is 783,389, and it is almost equally divided between the cities and country. It is largely English-speaking and Protestant. Over ninety per cent is native or native-born. Portland is the principal city in Oregon. The population, as given in the census of 1920, was 258,288, and is now conservatively estimated at 350,000, tributary to Portland.

In Oregon there is a large rural population which offers opportunity for the larger parish work. The rural child population between the ages of five and nineteen is 113,306, as against 91,567 in the cities. From these country districts will come many of our future leaders. In central Oregon there are eight counties with a population of 46,000, 18,202 of whom are children. There are only two Congregational churches in this great territory and they are far off. There is one town in this section fifty-five miles from the nearest railway station, and forty-five miles from the nearest church, a "Land Mark Baptist." Here is an opportunity for missionary work, but the parish is so large and scattered that one hardly knows where to begin. Such work can get but little support from the field, but it does offer the opportunity for a wide and fruitful service.

In Southern Idaho the population is chiefly rural. Boise, the capital of Idaho, had a population of 21,393 in 1920. Pocatello is an important railroad center. In both places we have strong churches. Rev. W. T. Lockwood is pastor at Boise, and Rev. C. H. Cleaves is pastor at Pocatello. The rural problem is similar to that of Oregon, inasmuch as there are extended areas in which it is very difficult to maintain regular church work. And in addition, there is the Mormon church which is strong and carries on continually an aggressive propaganda. The territory is dominantly missionary. New work needs large expenditures to get it started and continued support for a considerable time to establish it. One of the present difficulties which we have to face in Idaho

is financial stress, due to meager returns from the crops for the past three years. The yields have been good but markets poor. The result has been disastrous to the farmers.

In Oregon we have many strong fields. The First Church, Portland, is the largest and strongest church in the state, and under the leadership of Dr. W. T. McElveen occupies a prominent position in the religious and social life of the city. Sunnyside is our second largest church, and has been developed from a small mission station to its present position by Dr. J. J. Staub. He has been its pastor for thirty-one years.

A generation ago a number of German immigrants from Russia settled in a Portland suburb. A church was organized by them which soon became self-supporting. The growth of this German community kept pace with the growth of the city. And now, within a radius of less than a mile, we have four self-supporting German churches, all having large Church Schools and good buildings.

Mention should be made regarding several fields which are especially before the Congregationalists of the state at the present time. Pacific University, which was founded by Congregationalists and has been maintained by Congregationalists for years, is establishing more vital relationship with our churches throughout the state. The State Conference is working in conjunction with Pacific University to aid in the raising of a $450,000 endowment. This is a task before us in 1923. At Eugene, the home of the University of Oregon, our church has voted to change its location and to move nearer the University where it can better meet the students' needs. They plan to build a $45,000 building and the state is backing them in the effort. Our church at Corvallis, the home of Oregon Agricultural College, is carrying on a strong work and is steadily increasing its influence with the students. One of the most promising fields in the state is that of Alameda Park, Portland. A year ago we had no church there; today we have a very promising work, with large attendance in all departments. Rev. Robert Allingham is acting as pastor. During the past year new church buildings have been erected at Park Rose, Portland, Jennings Lodge and St. Helens. Pilgrim, Portland, Scappoose and Lexington have secured parsonages.

The dominant need for Oregon and Southern Idaho is a strong missionary program to support the work already established, and to extend the work into new fields. The population of the entire district is increasing. We need men of Christian vision and missionary zeal, such men as formed the Iowa Band, or the Yale Band of Washington. There is no greater opportunity anywhere for men and women who are in quest of a place to invest their lives. The situation in Oregon is unique. We are an empire far off by ourselves, hemmed in by mountains and the ocean. Today there are less than 1,000,000 people in Oregon. There is sure to be a large increase in population. And in this part of our country, where great economic developments are destined to take place, we have the opportunity and demand to build a large enduring work for the Kingdom of the Master.

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Life Among the Kickapoogians

By Rev. Percy W. Gibson, *Viola, Wis.*

THE Kickapoo Valley is often called the Switzerland of Wisconsin. It lies in the western part of the state and covers a territory running eighty miles north from the Wisconsin River. The valley is watered by the Kickapoo River, whose source is a few miles to the north of Wilton,

in Monroe County. The valley near the mouth of the river is quite narrow and the cliffs on either side stand like sentinels guarding sacred treasures. As one goes toward the north he sees the valley widening and then finds the husbandmen at work upon the rich watered land. We find him in both the valley and on the ridge farming a land well watered and one which never fails in a harvest. As one stands upon any of the many hills surrounding the valley, he cannot fail to be impressed with the glory and grandeur of the scenery, and a look from the valley toward the hills brings forth the cry of the Psalmist, "I will lift up mine eyes unto the hills from whence cometh my help."

TWENTIETH ANNIVERSARY OF THE CHURCH AT KICKAPOO CENTER

There is very strong evidence that this part of Wisconsin was thickly inhabited hundreds of years before the coming of the Red Men. The inhabitants were known as the Mound Builders, and hundreds of mounds today certify to their handiwork. Mound Park, which is a part of the present village of Viola, has within its borders some thirty of these mounds, of all shapes and sizes. These mounds were mostly in representation of some bird or beast, and from two to three feet in height.

In 1832 the Kickapoo region was explored by W. T. Sterling, a native of Kentucky, who came to Wisconsin in 1827. He said that the country there was a veritable wilderness, the timber being mostly oak and pine. He discovered the Winnebago tribe of Indians and not the Kickapoo, as one would suppose from the name. These Indians, by treaty in 1834, promised to vacate this region and settle to the west of the Mississippi. The early pioneers of the valley had a task in cleaning away the timber and brush for the settlement of their home.

It was only a short time, however, until the sawmill made its appearance upon the Kickapoo banks and lumbering became a thriving industry. As the timber was cut down and the land broken up, farming increased more and more until the Kickapoo Valley had become one of the best dairying sections of Wisconsin. At present creamery and cheese factories dot the hills and villages. In some sections fruit is very extensive, the largest fruit growers being near the village of Gays Mills. The honey industry is also a thriving one.

The valley from Wanzeka, on the Wisconsin River, to La Farge, a distance of fifty-two miles, is traversed by a railroad and the state and county highways afford the motorist good access to and from all centers. The railroad at first was extended only as far north as the village of Soldiers' Grove, later on to Readstown, and still later to Viola and La Farge. Viola, with about 900 inhabitants, is the largest village in the valley.

The original plan of 1876 was to build a road through the valley as far north as Tomah. This would have given a fine outlet to the northern section of the state, but terminating at La Farge, it makes travel difficult to the northern part of the valley.

Educational Facilities

The early settlers did not have the fine school system as of today. The teacher was hired by those desiring education for their children. This

they received in the rude homes and log cabins. Today the Kickapoo Valley is dotted throughout with a fine array of schools and many of the graduates go on to the higher schools of learning in this and other states.

The present inhabitants are mostly Americans, with a goodly share of Norwegians, who make fine citizens. The people on the whole are sturdy and industrious, progressive, kind, hospitable, honest and God-fearing; not rich, yet moderately well fixed. Pauperism is at low ebb.

The coming of the sturdy settler, missionaries, the Christian home and church have brought peace and progress, and the valley has many fine churches.

The Religious Trend

The early settlers were of a religious nature and worshiped God in their homes and later in log meeting houses.

There are many substantial church edifices manned by a number of denominations: Adventist, Baptist, Christian, Catholic, Congregational, Evangelical, Lutheran, Methodist and United Brethren. The Gospel message has been faithfully preached to the people in the Kickapoo Valley for the past sixty-five years and its fruitage is seen today on every hillside and in every hamlet and village.

Perhaps the first established work of any denomination was done by the Methodists in 1858 at Viola, Gays Mills and Belle Center. The Baptists established an organization at Ontario in 1856.

The nature of the country with its hills and valleys has had much to do in dividing the people into separate communities, each with its own school and church or preaching point. This necessitates one pastor or missionary caring for several points. In this great work of evangelization the automobile has become a necessity.

Congregationalism

The Congregational denomination organized its first work in the Kickapoo Valley in 1871, when a church was formed at Gays Mills. The membership numbered ten. The present church building was erected in 1898 and, for the past twelve years, the church has been under the leadership of Rev. William F. Jameson.

The church at Mt. Sterling is cared for by the Gays Mills pastor, a case of the son looking after an aged father, as the Mt. Sterling church was organized as early as 1863 and was for some time a source of strength and support to the Gays Mills parish.

MT. NEBO OVERLOOKING VIOLA

In the village of Steuben, fifteen miles to the south of Gays Mills, a Congregational church was organized in 1894 and a church building erected in 1898. At present Lynxville is being cared for by the Steuben church.

Now let us travel up the river to the village of Viola, twenty miles north of Gays Mills. Here is a rich valley surrounded by beautiful hills. Viola draws from a large territory and has become a dairying and shipping center.

It has fine educational and religious facilities. The village is cared for religiously by three denominations: Christian, Methodist and Congregationalist. The Christian Society is linked up with other points and the Methodists also care for two outside places, while the Congregationalists have three preaching stations: Manning, Kickapoo Center and Liberty. The Congregationalists first made their appearance in the Viola territory in the year 1894.

Two of the early missionaries were Rev. James D. Whitelaw, now of Valley Springs, South Dakota, and Rev. John William, at present in Seattle, Washington. The latter served from 1894 to 1896 and conducted services at different points around the village. The churches at Webster, Manning and Liberty were organized in 1895, and Camp Creek, three miles east of Viola, came into existence in 1896.

The Church at Kickapoo Center was built in 1880, but the Congregational people did not enter the field till the year 1902. Prior to their coming the field was cared for first by the Free Will Baptists and afterward by Christians. An unusual event took place in connection with the church at Viola, namely, that the exercises of laying the cornerstone and the dedication of the church were held on the same day. Upon the day of the dedication someone noticed that the church had been built without a cornerstone, so a hole was made in the foundation and a stone containing the usual historic documents was placed therein and the double service performed.

The Viola church entertained the La Crosse Association of Churches in the spring of 1923. Some of the delegates experienced much difficulty in driving their cars through the mud and slush and in making the grades over the slippery hills; yet you may rest assured that their coming brought light and strength to the missionary pastor of the Upper Kickapoo.

The missionary is kept busy while out with his "Henry Ford," watching the ups and downs, the sharp curves and narrow ridges, besides traversing the muddy lowlands and getting stalled in mud, axle deep, as has been the case more than once.

One interesting experience of the missionary and his wife was in the early spring of last year. In making a country appointment they found themselves wading through the Kickapoo Center bottom with the overflowed waters of the river touching the horses' bodies and great blocks of ice sticking up in all directions. They held their breath going through and decided to return home by another route. When nicely along the new route they came to a steep decline, narrow and curving, which was one solid mass of ice. The only thing to be done was to turn back and again cross the road covered with the swollen torrents of the Kickapoo River. At this point the road is very narrow and overhangs the treacherous stream. However, a friend passed by. The missionary guided the horses along the hilly road, while the friend hung over the bank and pulled the buggy around. This feat was successfully accomplished and later the torrent was forded in safety.

We are faithfully endeavoring to enlist the Kickapoogians for Christ and his service and to train the youth and send them forth equipped to take their places in the larger walks of life. In your prayers do not forget the beautiful Kickapoo Valley with its thousands of souls searching for the truth that makes men free.

A Service Station on the Main Line

By Rev. E. J. Ruliffson, *Deansboro, N. Y.*

DEANSBORO is its name. For more than a hundred years there has been nothing especially wild and woolly about it. Less than a century and a half ago, however, it was the hunting ground of the Oneida Indians. Then quite a bunch of New Englanders moved in and fell to chopping big holes in the thick woods. Among the few items they brought with them into the wilderness was some pure and undefiled religion put up under the Pilgrim label. That this might be suitably tabernacled, the settlers at once proceeded to adorn their neck-of-the-woods with a Congregational church. Some of those builders were descendants of the pioneers who migrated from Cambridge to the Connecticut valley with Rev. Thomas Hooker, and who went because, as they said, it was "the strong bent of their spirit" to go. Some of the children of those old-timers are in the Deansboro church today. Their table manners and the methods of their farming have changed, but the "strong bent of their spirit" remains.

The first church, which stood some three or four miles from the present one, was quite famous in its day. One of its pastors was Rev. John Ingersoll, whose eloquent preaching never brought him such widespread fame as infidelic lecturing brought his son, Robert G. Ingersoll. The son got as many shekels for one destructive lecture as the father did for a year's constructive sermons. Charles G. Finney, the great evangelist and president of Oberlin College, missed being a native of this community by a narrow margin. He was a baby when his people moved here and lugged him along without his knowledge or consent.

In the course of a few years the church, which had received so many fine people from the East, commenced to send some equally good ones to the West. They have all been nation builders and the "strong bent of their spirit" has ever been toward democracy and righteousness.

If there is any reason for such a church today, it would seem a shame not to maintain the spring from which so much good has flowed. The spring is here, in good running order, for the Congregational church of Deansboro, the successor of the earlier one at Hanover Green, is upholding the Pilgrim ideals. For more than a hundred years it has been a service station on the main line of the Congregational westward advance.

Deansboro is a rural village in central New York. Whether it has two hundred and fifty-five or three hundred and forty-two people depends upon where one commences and stops counting. In the surrounding country are as many more people on farms. Besides the descendants of the original settlers and others there are a few Germans, some Swiss and more Irish and Welsh. Together these make a reliable, industrious and progressive aggregation. Limited amounts of peas, wheat, fruit, potatoes, eggs and poultry are produced for market, but dairying is the main source of income. A milk condensary is the village's one manufacturing establishment.

If this community needed a character factory producing the Pilgrim brand a century ago, it needs such an institution even more now. For one thing, agriculture has made more progress in the last hundred years than it did between the days of Methuselah and Andrew Jackson. To operate the larger machinery of rural life an adequate supply of big men is needed. Except the church, nothing capable of giving men the necessary spiritual equipment for this task has appeared above the horizon. Country people must not only know beans; they must know God.

AWAKE TO THEIR OPPORTUNITIES

To be more specific, what has the Deansboro church done and planned to meet the new rural conditions? For one thing, it has enlarged its material equipment, planned for more of such in the near future and increased its investment in the work. Before the present pastor came to the field it had no parsonage. This was a great disadvantage; for most of the time there is not a house for rent in the village. Then, one of the best places near the church was offered for sale and was bought for a parsonage, the price, three thousand dollars, being paid at the time. About six hundred dollars have since been expended in its improvement. The old horse sheds went down under a heavy fall of snow. New ones were built at a cost of one thousand three hundred dollars. Last March the church voted to build a two-story addition to its building at a probable cost of three thousand five hundred dollars or four thousand dollars. In connection with the present social rooms, the addition will provide adequate classrooms, a kitchen, a dining-room with three times the capacity of the present one and a forty by forty recreational room. The endowment has been increased to about eight thousand dollars. The pastor's salary has been raised seventy-five per cent. The Pilgrim Memorial Fund has been subscribed and the missionary offerings doubled.

As features of the general social and educational program of the church, occasional suppers, social evenings, home talent entertainments and illustrated lectures may be mentioned. For a number of years lyceum courses have been maintained by the Ladies' Aid or the choirs of the Congregational and Methodist churches working in cooperation. Community organizations, a Civic Club, a Travelers' Club, a Home Economics Club, Home Nursing Classes and a Parents-

Teachers' Association give the women of the congregation and, in case of the latter, the men, opportunities to join in constructive neighborhood programs.

The Ladies' Aid Society has its own program and line of activities, and is a very useful part of the church organization.

At the beginning of the present pastorate a men's club was organized and maintained for two years, and was then expanded into a community organization known as the Deansboro Men's Association. This has no connection with the church, but men of the congregation are leaders in it and a large part of them find social and recreational opportunities in it. The association rents a hall in which it has installed a motion picture outfit, shuffleboards, pool tables and other equipment.

The women of the congregation are organized in two missionary societies, the Woman's Missionary Society and the Daughters of the Congregational Church. The latter is the larger or-

CONGREGATIONAL CHURCH, DEANSBORO, N. Y.

ganization and carries out quite extensive programs of education.

During the past few years a good deal of attention has been given to the development of the Sunday School. One of the big features of this school is a strong class of women. Besides the International Lessons, it has taken

THE PASTOR'S RELIABLE ASSISTANTS

up such studies as "The Women of the Bible," "Stewardship" and "Outlines of the Gospels." The fact that women, generally in larger numbers than the men, attend church has an important bearing upon the solution of the rural problem. If this fact is to mean the most, however, a good deal of thought should be given to putting them in possession of the spiritual truth especially related to their life and environment; for the improvement of the country life depends, more than anything else, upon the home.

Four years ago the men's class was one of the minor items on the program of the Deansboro Congregational Sunday School. In the fall of 1919 the pastor commenced to work out some special rural lessons for this class. These have been arranged in such courses as "Rural Pioneers," "Rural History," "Rural Fundamentals," "Rural Types and Conditions," etc. The materials of these courses have been drawn from both within and without the Bible. It is not probable that there is anywhere another class that for nearly four years has followed such a course of rural study.

Within the present year the two classes of boys have been named the Beaver and the Osprey classes, re-

spectively. Those who meet certain conditions have been promised a week's outing in the Adirondacks, where they will see a beaver's dam and an osprey's nest. A baseball team has been organized among these boys and they have commenced to play with those of other communities.

Though the number of children is not large, the junior department is well organized, has interesting features and its teachers are both capable and faithful.

Once a month a short missionary pageant is a feature of the opening exercises of the Sunday School. The classes take turns in putting this on and it is a bit of education in the larger affairs of the Kingdom.

For more than five years union Sunday evening services have been held with the Methodists, each church being used and each pastor preaching on alternate weeks. This has promoted community cooperation.

In the preaching service of the church a good deal of emphasis has been put on the applications of spiritual truth to rural life. The features of the new rural order are discussed. The coming of the Kingdom is seen in terms of rural redemption, satisfaction and fruitfulness. The people are urged to cooperate with God in creating a new earth in which righteousness is to dwell.

The Deansboro church has no especially new or revolutionary program. It believes in its mission. It is a service station rather than a waiting room. In quiet ways it is working to help develop people big enough to direct our increasingly important rural affairs toward a consummation devoutly to be wished.

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The Religion of Nebraska Cattlemen

THE Sandhill United Parish is a good name for this field in which three churches are grouped together for a united effort. It is located in northwestern Nebraska between the Niobrara and North Platte rivers and is the very center of the cattle-raising industry of the state. The three churches are at Hyannis, Ashby and Bingham, small towns in which each stands for the only Protestant work being done there. Hyannis is the county seat of Grant County and is itself the center of the largest ranching area. In this logical center there is a fine church building planned for serving the whole community and including the parsonage in the same structure. Here the pastor has his home and works out to other points in the field. Ashby is a new town which grew up with the coming of the Kinkaid homesteader and it has a population of one hundred and fifty people. A new three-room schoolhouse has been dedicated for use as a church. Bingham is just over the borderline in Sheridan County and the religious life here centers in a neat one-room church building.

The people in this country love their hills and the name sandhill does not bear any depreciating suggestion to those who know the land. It is not a farming region, but all that it claims to be is good grazing country, and for this purpose nature could not have endowed it better. The hills are covered with tall grass, while the valleys yield abundant crops of hay and alfalfa. Small lakes and ponds are numerous and add to the richness of the valleys and also provide good watering places for the cattle. They are also ideal sporting places, for most of the lakes are heavily stocked with fish, ducks and muskrats.

It is not only the hills that appeal to the ranchers, but there is something in the business of raising cattle that fascinates. Caring for cattle on broad ranges is full of adventure and pro-

tecting them in the hardships of winter storms taxes the courage of the hardiest. It is noticeable also that the youth who grow up on the ranches keep their interest there and quite

HOW THE PEOPLE CAME—FARM VALLEY S.S.

generally return to ranch life after completing high school or college. The most disagreeable fact in the ranching business is the isolation of the homes. Often they are from five to ten miles apart and the roads are not such as to encourage travel. Therefore, the whole life of the people centers around the individual ranch home. This situation confronts the church as its biggest problem, for it is not the true spirit of Christ to be content to live within city limits and know that there are homes fifteen or thirty miles out where children have never seen a Sunday School nor felt the influence of the church in any direct way.

The Sandhill United Parish became more of a reality during the past year when the Congregational churches of Hyannis, Bingham and Ashby formed an association for the purpose of acting together in all church matters. They employ a pastor together and arrange to divide his services in the best manner possible. The first thing they did was to send a united appeal to the Home Missionary Society of the state for a Ford car to be used in visiting the ranches. This car was very soon provided and it has since found a good many uses. The immediate problem is to build up these three central churches so that they shall be able to shoulder the responsibility of broadcasting religion. It is a problem of leadership more than of means. Sandhill religion has suffered too many relapses from lack of leadership and from unconstructive types of evangelism to be exactly popular. The result is that many people are either unconcerned about the church or prejudiced against the way it expresses its life. To regain this lack of prestige the churches are trying to be as practical and genuine in their service as possible. Their program is lending itself to this task. It is not supposed that an altogether new program of Christian work can be applied which will build a certain pathway to prestige for the church. Ministers here as elsewhere have usually given the best that their mind and heart could produce. Their program has usually been limited only by the time they have had to develop it. In an

CATTLE BEING MOVED TO SUMMER PASTURE

extended area like this about all that a minister has had time for was to preach, and he tried to touch as many points as possible. There is no substitute for this preaching; it is still the most needed part of our work. Preaching alone, however, does not present the many phases of the Christian life as it is to be lived among the people, in a fair and reasonable way. We have chosen, therefore, rather than to preach all the time, to try ministering to the whole life of the people and in perhaps fewer places.

A cowpuncher's religion, like that of most folks, lies very close to his life's interests. By nature he is a very friendly and democratic man and his religion must first of all be of the friendly sort. It doesn't pay to ride or drive ten miles over sandy roads to listen to an hour's preaching service, without having some friendly exchange with his fellow ranchmen. This fact is responsible for irregularities in the church program which might otherwise seem unorthodox. The picture of the Farm Valley congregation does not show the fine horse races we saw after Sunday School had been dismissed. The horses enjoyed the races and so did the crowd, and possibly Jeremiah seemed like a greater prophet after his namesake Jerry had been the winning horse in two races. A type of social organization is found so frequently among us as to suggest some common needs. People from all directions come together at some neighbor's home to share in a community dinner. After dinner they have a ball game or go riding in the summertime, while a good part of the crowd will stay for a dance in the evening. It is a rather full day, but not too much so when we consider that it comes after a period of two weeks or more during which scarcely anyone has been seen outside of the members of one's own family. Such a gathering of neighbors indicates the approximate location of a logical community center. There are eight such centers within reach of our three churches, and as soon as an adequate personnel can be acquired for the parish we hope to share in the life of these communities and add to them a distinctly Christian influence. Organizations and activities will always develop from the needs of the people, and unless someone is there to suggest wholesome interests the next best thing will be adopted. It is hardly enough to organize a Sunday School without providing also for something of a social nature. Most of the community centers which we have all about us, at distances of ten to thirty miles, would be glad to have a Sunday School organization, meeting in a centrally located schoolhouse or home. Recently when Dr. Malcolm Dana, Director of Rural Work, and Mr. Larsen were giving a program in one of these distant communities the people were asked what they would most like to have. The first unanimous request was for a Sunday School. The second thing which they wanted was something of a social nature. The Sunday School was soon organized and a monthly service of worship is held to keep in touch with the work. But how about the Sunday races, ball games and dances, some of which we feel ought to be replaced by something

REV. AND MRS. E. G. LARSEN

more constructive? This is what our parish plan is attempting to do.

Any community can supply helpful leadership if only that leadership can be unearthed and directed. It is often a long process, but nothing is more hopeful and rewarding in the whole Christian program than this very task. We are beginning with the young people. The boys of Scout age in Hyannis and Bingham have been organized into Boy Scout Troops. It is giving them a recognition in the life of the community which they have never enjoyed before. A few weeks ago a Scout Rally was held for the two organizations. It was a great day for the boys and it also received the interest of both towns. Now the boys from two other places want to organize for Scouting, which will make it possible in the near future to have semi-annual rallies that will include the boys from four different communities. This will be significant because of the wholesome play life which Scouting promotes and because of the strong emphasis which it places on unselfish leadership. If we can build clean boys we will have clean men. In a similar way we are trying to cooperate with the girl life by using the Camp Fire organization.

The drama which began in the church seems to be coming around for a fair amount of usefulness there again. Our Christian Endeavor Society is turning aside occasionally from its regular study of topics to study and to present favorite Bible stories. There are many young people who are looking for a real interesting job in the church program, and for us the drama is helping to fill this need. Last week the young people's group interpreted the story of Joseph and his brothers in such a serious and realistic manner that the old chapters could hardly fail to have a more vital meaning for all who heard it. Sometimes we attempt a play of a more serious order and if it is given well it is taken to the other communities for their appreciation. The plan has not been tried long enough here to know its outcome, but so far it seems to be helpful. The young people who go to another community to give a moral and religious and entertaining play are developing an interest in others. A pastor cannot give much time to this one type of work, but anyone who has an ability for religious drama and pageantry would get large results in developing this art religiously for a score of ranch towns and open country communities. Some day the motion picture film may help us to give entertaining and wholesome evenings in communities where entertainments are rare, but as yet "little Vic" has had to fill the bill. He is especially effective when cooperating with the parish Ford and showing brilliant pictures on the wall of a ranch home thirty miles from town.

There are so many fine things that can be done for the souls of men and for the sake of the Kingdom of God that it is almost disheartening to know the needs of a parish of something like twenty-five hundred square miles and then be able only to touch the fringes of it. The Sandhill United Parish is not a field for missionary aid because the means lies within the country itself. It is rather a field for vital Christian leadership that shall somehow lead the people to want the things in life that pertain to the Kingdom of God. We are happy here this summer in the coming of Mr. Francis Snyder from Chicago Theological Seminary, who is being sent to us by the Sunday School Extension Society. Equipped with horse and saddle he will ride the range in the western end of the parish. With two pastors on the job the problem of Christian leadership will begin to be solved.

Among Larger Parishes that are functioning strongly are Redfield, South Dakota; Collbran and Montrose, Colorado; and Aroostook County, Maine. The idea has come to stay.

Twenty Years in the North Woods

By Rev. T. W. Howard, *Birchdale, Minn.*

IT was because I had grown weary of being circumscribed and was longing for a field in which I could feel free to work without treading on other men's toes that I left a crowded city in my native state and set forth in search of such a parish. Through a train of circumstances which now seem to have been the leadings of the Spirit, I came to the old Chippewa Indian reservation in Minnesota, which was just opening for settlement. I found a tract of country as large as Massachusetts, all practically new, and being taken up by lumbermen, speculators and home seekers.

It was plain that this was the place I had been looking for. So far as I could learn there was no other minister among the settlers. I wanted to live in the district and be one of them, so I filed on a piece of land and in the spring of 1903 my family moved into a little cabin in the woods. This was practically the beginning of mission work on Rainy River.

There were no roads, not even trails through the woods. Accordingly, the first summer was spent in building cabins and cutting trails from one dwelling to another. Religious services were held in the cabins and later in the schoolhouse, which was begun just as soon as the settlers had roofs over their heads.

The villages of Koochiching (now International Falls) at one end of the field, and Beaudette at the other, claimed their full share of my attention. There were two or three hundred people in each place, all living in shacks. There were also a few stores and ten or a dozen saloons. However, there were a few people who served the Lord in these villages and others were attracted to them until, in due time, two little groups were organized which it pleased us to call churches. From time to time the Lord added to the number.

With the passing of the years and the increase in population the need for additional workers was apparent and other ministers were called to the field. As schoolhouses were outgrown as meeting places, churches were built. The first was at Beaudette. Some years later, however, this place was visited by a destructive fire and the house of worship was destroyed. Within a year the people of the state, with the aid of the Church Building Society, had replaced it with a better one. Two years later three more churches were erected; one at International Falls, under the direction of Rev. Edgar L. Heermance; another at Cedar Spur, where Rev. Walter Beach was pastor, and one in my home town of Birchdale. Some years later another church was erected at Dutchie on Lake of the Woods and the organization at Williams acquired a schoolhouse and transformed it into a church, and more recently the congregation at Cook has procured a building of its own. This should not be considered merely a statement of churches built. Their erection and influence counted for much in the history of Minnesota. In August, 1913, all these congregations were represented at a meeting which assembled at Birchdale and organized the Rainy River Association.

There has been the usual shifting of population incident to a new country, but with the faithful support of the Missionary Society and the efficient aid of the Superintendents the people have been served by capable, consecrated men who have done and are doing splendid work for the Kingdom.

The kind of work being done in the North Woods does not bulk large in the Year Book, but it is such as the Master had in mind when He said: "Inasmuch as ye have done it unto one of the least of these, ye have

done it unto me." Any young man or woman looking for a field for definite Christian work can find opportunity here, and by engaging to teach the school in one of these isolated places will have ample scope for doing good. So, too, may young married people, with limited means but with brave consecrated hearts, find opportunity for establishing a home and helping to build up a Christian community. The material advantages will compare favorably with those of any new country and the moral, intellectual and spiritual advantages may be just what they choose to make them.

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The Bible in Camp

By Rev. Claton S. Rice, *Assistant Superintendent, Southern Idaho*

THE preacher was staying with the Old Timer while he visited the church in the little mountain village. They were talking about many things.

Suddenly the old man knocked the ashes out of his pipe and walked over to the table.

"Preacher," he exclaimed, coming toward me with a big Bible in his hand, "preacher, I know that you'll be interested in this. Read what it says on the fly leaf."

I read: "G. W. Lewis, 1895. By Rev. Mason, of Challis."

"Do you know Rev. Mason?" he asked.

"If you mean Rev. Mason of Mountain Home, the man who has served our longest pastorate in the state of Idaho, the best loved, the dearest, the most respected man in our ranks, of course I know him."

"He's the fellow. But before he went to Mountain Home he was back in the hills at Challis. I'm going to tell you how he came to give me this Bible.

"I was running the store at Yellow Jacket, a mining camp sixty miles back in the hills from Challis. There were four or five hundred men at work there. We were a healthy crew, but one day a miner died, and of course we wanted to give him a funeral. There wasn't a chance of getting a preacher. It took me three days of the hardest kind of travel to get to Challis one time, and that was the nearest place where we could find a preacher. So we knew that whatever was done we'd have to do ourselves. So we began to look around for a Bible. Would you believe it, there wasn't one in camp? We scoured the country from one end to the other, and we couldn't find a Bible. Finally, a Catholic boy came up to me and gave me an old Catholic Prayer Book, and we had to use that at the grave. We all felt bad about it, and made up our minds that we'd have a Bible some day.

"We all sort of forgot about it though, because there were so many things to take our time, until one day the next spring some of the 'girls' from the church at Challis came into camp to raise money for the new building at Challis. I scolded them for coming all alone, and then helped them with their mission. Just as they were going I told them about that funeral, and how we had no Bible in camp. They said it was too bad. Later on, this book came. We always had a Bible in camp after that.

The Old Timer sat musing for a moment; then he filled his pipe and puffed furiously at it. I knew that he was dreaming over the old days, days when the book had been used, and perhaps times when it should have been used and was not.

I held it on my lap, a heavy leather-bound volume it was, ponderous and solid, a book that men might respect.

"Old book," I said, "that camp was more civilized after you came to town. Men were better and cleaner. The sweet-spirited man who sent you did well. He built himself a monument."

THE C. H. M. S. TREASURY

CHARLES H. BAKER, Treasurer

MONTHLY COMPARATIVE STATEMENT

August, 1923	This Year	Last Year	Increase	Decrease
Contributions	$6,211.52	$7,702.08	.....	$1,490.56
From State Societies	5,470.35	3,414.08	$2,056.27	.....
Total	11,681.87	11,116.16	565.71	.....
Paid State Societies	1,702.34	4,051.21	.....	2,348.87
Net Available for National Work	9,979.53	7,064.95	2,914.58	.....
Legacies and Matured Conditional Gifts...	$8,427.80	$10,258.25	.....	1,830.45

Five Months from April 1, 1923	This Year	Last Year	Increase	Decrease
Contributions	$55,924.96	$58,529.76	.....	$2,604.80
From State Societies	20,325.33	17,727.74	$2,597.59	.....
Total	76,250.29	76,257.50	.....	7.21
Paid State Societies	14,369.94	17,031.11	.....	2,661.17
Net Available for National Work	61,880.35	59,226.39	2,653.96	.....
Legacies and Matured Conditional Gifts...	$37,582.68	$69,564.34	.....	$31,981.66

THE month of August is hardly to be taken as a typical one for the Treasury, since it is usually a reflection of vacation conditions in our churches. It has given us some encouragement, however, as being the first month of the fiscal year to register again in contributions for our work, and for this we are sincerely thankful. Twenty-five hundred dollars may seem a small amount, but it bulks large in our eyes and we take fresh courage. May it be the harbinger of large gains in the coming months which will make it possible to consider restoration of the work we have been compelled to give up and restrict. We look forward to the National Council meeting with hope and anticipation for its inspiration and for wise planning for pushing forward aggressive effort by the denomination to strengthen our home work. For ten years or more the emphasis has been upon changes to secure better efficiency and larger knowledge of needs and responsibilities. Now let us have the steam applied to the driving wheels and see the great power of God work through our machinery to greater and higher achievement than ever before. Preparation of heart for the Council meeting will mean much for its results. Let us pray earnestly that we may be guided wisely in its business and stirred to eager activity by its addresses and its decisions. Our opportunity was never more evident for service! The children of the Pilgrim Faith never had a more evident duty! Are we ready to embrace the first and assume the responsibility of the other?

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-two per cent. Income from investments amounts to thirteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of the Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 30; Kansas, 10; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

Over half of the colored teachers in the public schools of New Orleans and Memphis are graduates of the A. M. A. schools, Straight and LeMoyne.

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It is asserted that the Junior Prom at Yale costs every member of the class who attends not less than $275 for a single night. That amount will pay all the expense of educating a colored boy in an A. M. A. school for a whole year.

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The Association gratefully acknowledges the multitude of generous gifts which have reached us during the summer months and have done much to relieve the apprehension with which we were approaching September 30, the close of our fiscal year. How rich we are in loyal friends!

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It is seldom that one does not meet a porter on a Pullman train who comes from an American Missionary Association School who is working his way through school. Perhaps just for the Summer, and perhaps he is taking a year off to go back. No effort is too hard if an education can be seen at the end of the road. There are no schools in America which have more real heroic self-sacrifice for education than our schools.

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Some years ago three brothers presented themselves at Fisk University for an education. The mother secured work as a domestic in the boarding hall. The boys had only one suit of good clothes and they used to arrange their classes so that they could exchange clothes and so each boy went to class with a good pair of pants, but it was the same pair on all three. They graduated with honor and one became President of a State College for Negroes and all became influential business men and leaders.

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A consecrated woman went from Amherst to Nashville and gave her life to the education of the Negroes. In order to have as many boys and girls in her primary classes as she desired, she went out on the streets and almost compelled them to come in. There she found a typical boy full of fun and vitality or as an old mother used to put it—full of vim, vit and vinegar. This boy she began to work over by the touch of her personality. The street soon lost its charm and books became his passion. He went on through the different grades and spent his vacations in the Pullman car service. From Fisk he went to Oberlin and graduated from the Theological school and then became the pastor of St. John's Congregational Church in Springfield. Today if you will visit his church—and you will need to when the National Council convenes this Fall if you would see the most significant work there—you will find a thoroughly well-equipped social service plant, with every department running full time and a church which has the backing of every white man of Christian foresight in the city. That boy and that pastor is Rev. William N. DeBerry.

Educational Progress at Lexington, Ky.

By Secretary Fred L. Brownlee

INSTITUTIONS, like energy, are often best conserved through transmutation. This is what has happened in the great coal deposits. For a hundred thousand years they have retained the heat energy of the sun's rays. Were it not for the fact, however, that this same energy can be transformed into electric power many modern conveniences would be as unknown to us as they were to our grandparents. Institutions, likewise, often change form in order to transmit in a new way to a new generation the energy which gave them birth.

There was a time when taxes in Lexington, Kentucky, provided no schools for the Negroes. It was held that to educate a Negro was to spoil him. God did not mean him to be educated. He was regarded not as an inferior, but rather as a human animal. Like all animals, his main trick should be that of knowing his place. Never having had a chance at education he was helpless to prove his capacity for it. By withholding the opportunity for education the white man could easily deny the capacity for it.

Here it was that Christian love stepped in and expressed itself through schools for the Negro. One of these institutions was Chandler Normal School, founded by The American Missionary Association, sponsored by the Congregationalists of America and manned by a succession of noble, great-hearted, well-educated Christian men and women. For over a quarter of a century this school formed the best medium for conveying to the citizens of Lexington the highest expression of what Christian love can do when it takes hold of the life of man.

A quarter of a century is not a great while, but it has worked wonders in the city of Lexington. Today a Negro child can start in a free, tax-supported school at the age of six and be given as good an educational opportunity as a white child; and he does not have to stop going to school when he finishes the eighth grade. This Fall he can enter a high school in an elegant new building which has cost one hundred and fifty thousand dollars and compares with Chandler very much as a modern turbine compares with a paddlewheel boat.

Under these circumstances the A. M. A. has naturally felt obliged to take an inventory of educational conditions in Lexington and has asked a lot of serious questions. To some, these questions were like the thrust of a two-edged sword. They have loved Chandler so long and so fondly that it seemed impertinent, not to say hard-hearted, to ask "Is Chandler, as an educational institution, still needed in Lexington?" or "Is not Chandler duplicating the work of the public schools?"

Analysis always appears heartless. Surgery to the on-looker seems brutal. But there is an analysis that is constructive and surgery frequently proves a life-saver. There can be no doubt that in many ways Chandler has of late been duplicating the work of the public schools. The elimination of its elementary grades will not deprive a single Negro child in Lexington of an opportunity to go to school. The elimination of the high school work at Chandler this year will rob no one of a chance for a high school education.

One of the state high school supervisors, after carefully investigating the situation, writes:

"We greatly appreciate the service which The American Missionary Association has rendered Kentucky, and I know of your work elsewhere and greatly appreciate the effort being made by the organization in other places; but believing that you desire

your Association to put its effort where work is most needed, I cannot recommend that the work be continued in Lexington."

Under these conditions, cramped as it is for funds to operate its schools in more needy places, the A. M. A. could not with a clear conscience continue to appeal to the churches for the money required to carry on regular grade and high school work at Chandler. The energy of Christian love expressed through regular school channels has reached its goal. From no schools for Negroes to mission schools, and finally on to up-to-date free schools, is a story of evolution that ought to justify the use of that word even in the Kentucky legislature.

This does not mean that the spirit which moved in this evolution has spent itself. It means that, having established one way of transmitting this spirit, the A. M. A. was in duty bound to find another, in order that the religious, moral and social life of Lexington might become more genuinely Christian. This new transmitter has been found, as we hope, in the shape of an institutional church. The old school house will be turned into a community center ministering in a hundred ways to the social, moral, cultural and religious needs of the colored people. The teachers' home will become a parsonage and a strong leader has been secured in the person of the Rev. W. H. Price.

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Paint Cards

By S. M. Sage

The fiscal year for The American Missionary Association will close September 30. All Paint Cards should be returned to this office before this date in order that the fund for paint may be in hand by the end of the year. If those who have not already returned their cards will forward them at once, either filled or unfilled, together with whatever money they may have secured for the purpose, the Association will be greatly obliged.

The sum received, while far below the amount hoped for, has been substantial enough to make possible the painting of a number of schools, which otherwise would have had to go without. We are greatly obliged to those who have been willing to help keep A. M. A. buildings looking fit.—Woman's Bureau of the American Missionary Association.

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Springfield and the Negro

It is a striking compliment to good manners and friendly disposition that the grand lodge of the Negro Knights of Pythias of Massachusetts and Rhode Island pays to Springfield. Resolutions adopted express appreciation of "the uniform courtesy shown our delegates on the streets, in restaurants, hotels, theaters and public conveyances" and say: "Not a single act of discourtesy has been shown any one of us, nor has a disparaging remark been made in our hearing."

Springfield has always been friendly to the Negro, during and since the days of the "underground railway." As a group the Negroes here have been law-abiding and industrious. Many individuals have been valuable citizens. It is a matter of importance in local racial relations that one of the wisest, sanest and most influential men in Springfield is a Negro.—*The Springfield Republican.*

MISSION SCHOOL GIRLS ON MISSOURI RIVER

The Fort Berthold Mission

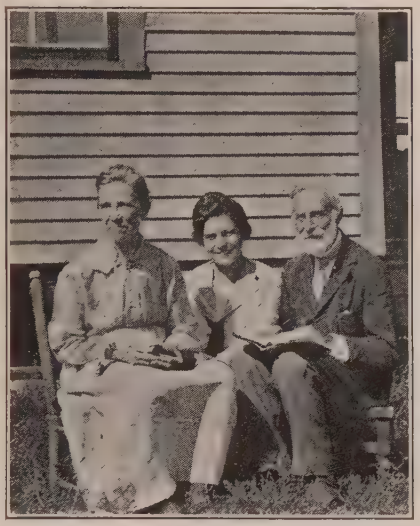
By CHARLES L. HALL, D.D.

MAY 9, 1923, we kept the forty-seventh anniversary of our landing at Old Fort Berthold. It was a landing, for we had come a thousand miles by steamboat on the Missouri River. Still, we were in the same Dakota Territory in which we had started. We, that is C. L. Hall and Emma Calhoun Hall, had been commissioned by the American Board of Foreign Missions to begin a new work among the Rees, Grosventres and Mandans. These were three small remnants of Indian tribes that had come together at a trading post of the American Fur Company for mutual protection from the Dakota or Sioux, who raided all the country.

We had been ordained to Foreign Missionary service at the church in Yankton. President Magoun of Grinnell College, which was our nearest center of Congregationalism at the time, came and preached the sermon. Ward, Riggs, Williamson, Sheldon, Father Secombe, as well as Ehnamani, the Indian preacher, were among those who sent us forth. We got together our outfit for the new enterprise at Yankton and shipped it by boat. Dr. Joseph Ward and his people helped us very royally in our preparations. We shipped lumber to build a house, and furniture, and supplies to start housekeeping. Nearly two years on the frontier had accustomed a city-bred man to "roughing it" and four years of teaching at Dr. Williamson's Mission had given the lady a good understanding of Indian character and a knowledge of the Dakota language, which would be of great help in communicating with the people. Contact with veteran missionaries had added to youthful enthusiasm and energy a little experience to deal with difficult problems, and insured the success of our undertaking.

On our arrival at the boat landing a crowd of Indians in breechcloth and

blanket were out to see what the boat had brought. The village was on a "fish hook" shaped bench land, that jutted out into the river, giving a long view up and down stream. Behind was a plain about three miles wide, bounded by a line of bluffs known as the Coteau-du-Missouri. The village was a heterogeneous lot of polygonal lodges. A frame of logs was covered with dirt enclosing a space about forty feet in diameter, or in the case of a "medicine lodge" as much as eighty feet. Scaffolds for drying corn were interspersed. Here and there were log cabins, such as white men build, attached as an inner room to the lodges. Indians got to the roofs of the lodges by means of notched logs. On the roofs old men sat much of their time, on watch lest the Sioux should creep through the brush, or swoop down from the hills and attack the village.



DR. HALL AND FAMILY

A prominent feature of the place was a block house next the traders' store and corral. This had an overhanging upper story and a pointed shingle roof. It was built of logs in which were holes large enough to let a bullet pass at an approaching enemy. The old half-breed French-Ree, interpreter, liked to tell how an attacking Sioux was killed at the base of the house and pulled up by a slip noose, and scalped through the aperture in the overhanging upper story.

The people dug bottle-shaped caches, in which they hid their winter supply of corn, squash, beans and potatoes. They covered them completely with sticks and dirt so that an

DR. C. L. HALL AND INDIAN BOYS

enemy could not find them. Outside the village was a burying ground. Many of the bodies had been wrapped in blankets or nailed up in rude boxes and put on scaffolds. These were in various stages of decay. Skulls and other bones were scattered over the plain. A woman might be seen lamenting aloud over a skull she held in her lap. Several large high posts were planted in the ground between the graveyard and the village. Around one of these each year the Grosventres celebrated their Sun Dance. In this dance they tortured themselves, cutting the flesh, and dancing with buffalo skulls tied to skewers in their naked bodies, till the flesh pulled out and freed them. There were several eunuchs, dressed as women; made so because they had failed to stand up under the tortures that were supposed to make them brave.

A long line of women went out of the village in the early morning to cultivate the fields of corn and vegetables. These fields were kept very clean, and the supply of vegetables added a needed variety to the supply of buffalo meat brought in by the men,

TWO FORT BERTHOLD MISSION GIRLS

which the women dried by cutting up in strips and hanging in the sun, or pounded into pemmican. Besides their agriculture, the women made pottery and baskets, and tanned buffalo and deer hides skilfully, and embroidered them and other things artistically with porcupine quills or beads. Men made rough beads and carved wood and pipestone, and chipped flint for arrow heads and made implements for games.

The people were friendly and intelligent and law abiding so far as they understood law; but their moral condition was low. A steamboat captain refused to stay all night by the village, saying that he would have no crew or "roosters" to depend on in the morning. The contact of the Indians with whites had been in the main degrading.

Traders had made a practice of giving whiskey for pelts. Outside of a few shining exceptions, the military, both officers and men, pandered to their vices. Disease and pestilence had found a breeding place among them and reduced them to a remnant of not much more than 1,200 souls.

There was no written language, but folklore had been handed down by word of mouth for many generations. Gods galore were worshiped with elaborate ritual. There was a continual weird rhythmical singing and dancing. There was poetry and light in spots, but in the main wisdom was "earthly, sensual, devilish." There was no knowledge of Christ, only some perverted ideas gotten through ignorant frontiersmen. Dr. L. B. Sperry had been nominated for United States Indian Agent by The American Missionary Association, under General Grant's "Peace Policy." Through his energetic work in connection with efforts for industrial improvement, they had received some beginnings of better information.

War was in the air. A Sioux war party might attack us at any moment. The boat that brought our supplies

and building material, brought also supplies for Custer, who had left Fort Lincoln, opposite Bismarck, to oppose Sitting Bull and the Sioux, who were gathering on the Little Big Horn. On our way up the Missouri River a missionary, at the Cheyenne Agency, had been shot down by an Indian.

We chose a spot for our mission a quarter of a mile from the Indian village. Our white friends were at the Government Agency a mile further off. They advised us to stay near them, but we had come to be with the Indians and decided to stay near the village. Indeed, we thought it safer to be with them than with the few whites. We began our building and made a feast for the Indians to get their good will.

Several times an alarm of approaching war parties was given, and young men were cavorting about the plain on their ponies. Once, just after the Custer fight, a large band of Sioux came to the point of bottom land across the river and attempted a parley with our tribes. Three of our Ree scouts had been killed with Custer. Our people began at once to fire on the intruders. They hastily retreated, leaving much camp equipage behind.

SEWING MEETING IN THE EARLY DAYS

Our first meeting was conducted through the medium of four languages. Old Pierre, a French half-breed, was reputed to understand these, and three more for good measure; but he could not make himself clearly understood in any of them. We had to begin a study of three Indian languages, and of Indian signs, to be able to get the Gospel to the people. Our first singing was from the Dakota (or Sioux) hymn book. This was a strange performance to these Indians, and the young men guyed us. Afterward they greeted us at a distance on the prairie by shouting the

SUNDAY, AFTER DINNER

first words of the hymn we had attempted to sing. These fortunately chanced to be Ho Washte, and meant Good Voice. The voice of one crying in the wilderness, we told them was the meaning. Ho Washte has been the name for Congregationalism in this region ever since.

Two ladies came to help, and we started a day school for the children and a night school for young men. The women were instructed in sewing, breadmaking and other household arts. We helped Capt. Pratt, who came from Hampton, Virginia, with Government orders to get fifty children from reservations away to school. Late in the fall of 1878 he got away on a Missouri steamboat with the first children. This was the beginning of the Government interest in Indian education, which has grown to such a nation-wide undertaking.

Our first-born came, the first white baby west of Bismarck. The third summer saw his grave and the birth of Robert, who has since made a name for himself. The fifth season Hannah had come. Before the sixth summer, on Easter Sunday, she who had been the inspiration and strength of the work was taken away. Two

motherless babies were left. In five years she had won the love of the people. She said to her husband: "You have a noble work to do, mine is done."

Five more years passed. Other faithful workers came to the mission. Each year we took away children to our school at Santee, Nebraska, to become leaders in the new way. Mission and Government cooperating part of the time, our work enlarged. The War Department abandoned the military post at Fort Stevenson, and turned it over to our use for a boarding school. The American Missionary Association found a Superintendent for us, and we put in a new garrison of a hundred Indian children. We filled the Mission home with a housekeeper and teacher, and six little Indian girls, and one small white boy who learned an Indian tongue faster than the girls learned English. In this way our Home Boarding School began.

SCAFFOLD BURIAL

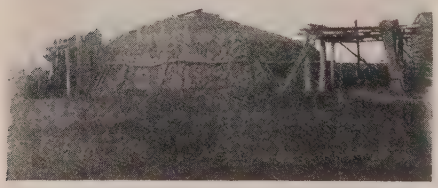
Ten years after our first landing a new power came into the Mission when Susan Webb became Mrs. Hall. She had been at our Santee School in Nebraska for nearly eight years. She had been the mother in charge of girls there; and among them were girls from Fort Berthold that she had come to love. She had been Dr. A. L. Riggs' mainstay in the work for the women and girls, and was greatly beloved, but the new adventure and greater love called, and she came to organize and build up another Mission, about a reconstructed home. New workers had to be found, buildings put up, and the people won and redeemed from heathenism.

For thirty-six years we were companions till November 26, 1922. When the shadow of death came, she said: "We have had a beautiful life." Thank God that through all the hardships she could think it beautiful. It was.

Many workers have come and gone. Two noble women gave their lives.

In 1886 peace came to the Dakota country. There was no longer fear of Indian warfare. It was the fruit of Missions, rather than the work of armies. No longer fearing raids from hostiles, our Indians began to scatter out on lands allotted to them as individuals, up and down the Missouri River, and on both sides, for fifty miles. The old village disappeared. The last offering to household gods was made, as the houses became heaps of dirt, with here and there a rotting log, and a deserted cache hole. For a while a dessicated body on a scaffold resisted the weather, before it joined the dry bones scattered on the prairie. The old life was gone. The younger generation know it not. They live on ranches, and have semi-annual "round-ups"; and brand cattle and colts. They ship thousands of dollars' worth of cattle each year to St. Paul or Chicago. They cultivate ten thousand acres and raise wheat and

OLD BLOCK HOUSE



GROSVENTRE LODGE, FT. BERTHOLD RESERVATION, ABOUT 1890

corn and oats and beans and squash and potatoes. They ride in autos and trade in the neighboring white settlements. They are counted among the most progressive Indians in the country.

Two of our organized churches are holding their own property, and have houses of worship built mainly by their own means. A third has a thousand dollars on hand toward a house they want to build this summer. We have another outpost twenty-five miles away that we are trying to serve. Many "weary miles" have been traveled with teams to reach points in the Indian country. Now we have autos and can cover miles fast, and have time to cultivate folks. We are building a garage with a shop attached. The shop will not only be a place to work on cars, but be a room where our little boys can be taught to handle tools.

We are putting desks, instead of movable tables, into our schoolroom. This can be done now for we have a small building to use for worship, and will not have to change the room into a chapel two or three times a week. The little building will serve temporarily, till we can rebuild it or replace it with a Memorial Chapel in memory of "Mother Hall."

Our community as well as school need the larger building for worship and recreational and educational purposes. Our school is full to capacity all the time, and has a waiting list, or rather a list of those we have to turn away, who are lost to us. Our pupils are mainly of the second generation, their parents, one or both, having been with us before them. We shall try to crowd thirty into our building this fall. We have visions of a boys' building, and a home for our farmer. That must wait till our chapel can be built, and our schoolroom is equipped with a stove and a small piano. We are "inching along," as we always have done, these forty-seven years. Seven years we were under the Foreign Board, forty under the A. M. A.

Mr. and Mrs. H. W. Case have taken hold of the work with enthusiasm. Miss Deborah Hall is trying to fill her mother's place, as well as one she has made for herself. Mrs. Kate Gillette, for many years our faithful native helper, stays by. We hope to secure the other helpers needed before the opening of the fall term.

Our problem has changed from contact with isolated heathenism to the more acute one of the impact of a civilization that is only nominally Christian with a people in a half-way stage of development.

We have the problem of competing churches, and erratic propaganda, as in white communities, in addition to our own. But we are trusting to our Lord Jesus Christ to get men to love him, and one another, and so escape from sin and its consequences.

Many from among our tribes have passed on and left a splendid record of faith in Christ and Christian living. Some remain, still struggling to live the Christ life.

Who will help them, and us, to get the victory?

FORT BERTHOLD MISSION, ELBOWOODS, N. D.

Fessenden Academy

By A Teacher

ON December 19, 1889, Mr. F. S. Fessenden came from Boston, Massachusetts, to Martin, Florida, for his health and seeking a Winter home. One pleasant afternoon, as he was out on a stroll viewing the surrounding country, he made a visit to an old church used as a school room, and seeing the bright faces of many earnest boys and girls he became aroused over their poor surroundings. At once he made up his mind that he would better their condition.

He soon selected a spot of ground consisting of two acres, paid for it personally as a place for a school building for the colored children of Martin. He employed a contractor to draw the plan for a beautiful two-story building and a teachers' home. The erection of these two buildings began at once, and in a few months with the help of the leading patrons of this community two large and well-equipped buildings soon beautified a little hill just one mile south of Martin station. He placed within a fine organ and a valuable school library.

The buildings were not completed by the opening of the next school term, so the teacher was again compelled to open in the church. This term the enrollment was so large that two teachers made up the faculty instead of one. Here they taught through the months of August and September, and on Monday morning, October 1, 1891, Mr. Fessenden went down to the old dilapidated Baptist church, and invited the teachers and students to come up and occupy the new building that had been prepared for their future work. They came out of the church, formed a line, and marched behind Mr. Fessenden and teachers to the new school where they met the patrons and a host of friends, both white and colored, who came to witness the dedication of the new Union School.

With happy and thankful hearts, they sang while Mr. Fessenden himself played the new cabinet organ. "Good News," the "Chariot" had come, and to the boys and girls who had long been handicapped there came a new vision of what they might do and become.

From that day the school continued to grow. Soon the faculty consisted of four teachers instead of one. Mr. Fessenden then made over the property to The American Missionary Association, and it was added to the list of many Negro schools in the South. Under Mr. Fessenden's wise and watchful care, the school continued to grow both in a material way and in the influence and service to the community. After a little over ten years of such guidance, Mr. Joseph L. Wiley, of Nashville, Tennessee, a graduate of Fisk University, came down, and took charge of the school. And his coming marked an era of even greater progress.

On May 29, 1899, Mr. Fessenden's death saddened the whole community. The school was named Fessenden Academy in honor of its founder. The death of Mr. Fessenden and the loss of his personal sympathy challenged in no mistaken terms the ability and faith of the new principal and his corps of teachers. With an unswerving determination, Principal Wiley accepted the challenge, and set about to bring to pass the dream and vision of the deceased founder—namely, to put within the grasp of the boys and girls of Marion County and particularly of this community, every possible means of developing the head, hands and heart with the aim in view of helping those benefited to make a contribution to the development of the race and races.

Year after year, the physical plant was increased. New buildings were added. The efforts made by Mr.

A LESSON IN BRICKLAYING

Wiley met with such success that within the eighteen years of his administration the enrollment had almost reached three hundred and the faculty had increased to twelve. In its physical aspects the school had expanded to the extent that it comprised about two hundred and fifty acres of land, and nine serviceable school buildings with an efficient plant for supplying water. This very success and the esteem in which he was held by the community, regardless of color, made his sudden disappearance about eight years ago all the more mysterious and sad.

When the school was suffering from this disaster, the Rev. H. S. Barnwell was persuaded to leave his chosen calling, and come to the school. The attendance in that first year was very small and the spiritual support negligible, but Mr. Barnwell persevered, and when he left after six years he was able to number his teachers as twelve and his students as about two hundred and fifty. In addition, plumbing had been installed, and the campus was brilliant with electric lights instead of looking bleary-eyed with kerosene lamps.

Practically the first thing after two months that met the present principal's attention was a most destructive fire which occurred on December 15, 1921, and which meant a financial loss to the school of over $30,000, and an equipment loss of our girls' dormitory and our laundry in which were located the pump and tank which supplied water for the whole campus.

Another source of pride and joy to us is a remodeled building constructed since the fire from two old buildings, and in the main with the aid of student labor. In this are the dining-room, kitchen, domestic art and science departments, and teachers' rooms.

One of the encouraging features which served as a great stimulus to the administration of school affairs has been the spirit, not only of those responsible for and directly benefiting by the progress of the school, but the spirit of many friends who have been touched by the work and who realize what it will mean to have its work and influence live on.

That this was felt by our immediate community and that of Ocala, our

nearest town, was shown by the most splendid way in which they have rallied to our campaign to raise $2,000 locally for our new building. Response came from people and organizations of varied interests and degrees of wealth, our own faculty and students by no means lagging behind.

We feel that increase in enrollment is another indication of appreciation of Fessenden Academy's work and influence. We opened the school term of 1921-1922 with one hundred and fifty-three students. The school term for 1922-1923 began with two hundred and twenty-seven students, and this has reached a peak of two hundred and fifty-seven. It is also striking that the forty-nine high school students of last term have increased to sixty-four this year.

With the new building which shall insure adequate accommodation for our girls, with the reconstruction program over, and with the prospects of a return to normal conditions, Fessenden Academy is looking forward to a year in which a larger emphasis can be put on the reconstruction of our school program and a strengthening of our moral and spiritual life which we have faith to believe will make us even a greater factor in the support of "whatsoever things are true, whatsoever things are pure, whatsoever things are of good report."

* * *

Annual Meeting

THE annual meeting of the Association will be held in connection with the National Council, at Springfield, Massachusetts, on Tuesday, October 23, beginning at 9:00 A. M. and at 2:00 P. M. Besides the usual reports of the executive officers, the following addresses are included in the program:

Our Last Stand in the Mountains, Rev. Ferd. Q. Blanchard, D.D.

Latin-America and Christian Progress, Rev. Samuel G. Inman, D.D.

Negro Womanhood, Mrs. Charlotte Hawkins Bown.

Our Southern Churches—Problems and Progress, Rev. Alfred Lawless, Jr., D.D.

Negro Migration and Missionary Implications — North and South, George E. Haynes, Ph.D.

2 P. M.

Business.

Ten Minute Echoes from the Field:

Congregational Responsibilities in Porto Rico, Rev. George L. Todd, D.D.

The Y. M. and Y. W. Conferences at King's Mountain, N. C., Mrs. Alice V. LaCour.

Building a Hospital and Demonstrating Agriculture at Greenwood, S. C., Mr. Walter H. Hilyard.

Impressions of the South, Miss Marion V. Cuthbert.

Japanese in America—Asset or Liability? Rev. Kiyozumi Ogawa.

Fisk Jubilee Singers will be heard at both sessions.

The Randolph Anti-lynching Bill, passed by the legislature of New Jersey, has received the governor's signature and becomes a law. It provides that any city or county which permits mob violence may be held liable for a $5,000 penalty. A similar law has passed the lower house of the Pennsylvania legislature, with only one dissenting vote. The entire democratic delegation of forty-three members supported the bill.

Congregationalists Champion the Oriental

SO vociferous has been the propaganda of the anti-Japanese politicians and Hearst satellites that the average man is led to believe that it would take a Vigilance Committee to find a Californian who was not against the Japanese or who had one word to offer in his defense. The attacks of these men, who work for well-financed organizations and newspapers, have had loud and full publicity in the press, but the finer utterances of brotherhood and Christian sympathy have been unheralded.

Recently Albert Johnson and John E. Baker, Congressmen from California, proposed an amendment to the Constitution denying citizenship to anyone born in the United States of alien parentage whose parents are ineligible to citizenship. Of course this means the Chinese and Japanese and would be a self-perpetuating bar against any of that blood ever becoming citizens however worthy or however long a resident.

This un-American and un-Christian proposition was immediately met by the Congregational ministers of San Francisco and the Bay Region by the following resolution which we quote from *The Friend* of Honolulu:

"*First:* We believe that the maintenance of friendly relations between the United States and the great races of the Far East is a matter of vital importance for the decades and centuries ahead and that to this end there should be no legislation in the United States establishing discrimination against any people residing in the United States, on account of race, color or religion.

"*Second:* We believe that, for the most effective promotion of Americanization of all the varied races and peoples in the United States, provision should be made at once by Congress for raising the standards of naturalization and that opportunity for citizenship, through naturalization, should be opened to all who are duly qualified regardless of race. The question of naturalization is not to be confused with that of immigration. While immigration from various countries should be carefully regulated, all people who are lawfully in the United States and who plan to remain a permanent part of our population, should be permitted to become citizens—without regard to race, color or religion.

"*Third:* We believe that the proposal to deny to American-born children of Asiatic parentage the constitutional right of citizenship, is fraught with great peril and should be strongly opposed. Instead of solving in any degree present problems, a Constitutional Amendment on the lines proposed would but aggravate them and would also create new difficulties."

It seems that two snapshot travelers came to the Islands—one stayed five days and one six weeks, and both came back to the mainland to tell an alarming story about race relations in the Islands—most of it news to the oldest settlers there. This utterance led the *Honolulu Advertiser* to burst forth in the following words of indignation and of courageous hope:

"Standing two thousand miles away from us they say, 'You can't do it.'

"We can do it. We are doing it. We are going to do more. We are going to take our Americanized sons and daughters of Oriental parentage and use them as a flying wedge to carry American ideals into Asia—build American commerce — create American trade—make friends for America.

"We are not asking to be 'saved' from the greatest opportunity that time and circumstance ever gave a free Christian people."

In an investigation of the second generation of Japanese in Hawaii it was found that one-half were Christians. Nearly all attended grammar school and fifty per cent high school.

In Memoriam

Philip Stafford Moxom, D.D.

IN the lamented death of Dr. Moxom The American Missionary Association loses one of its most able, useful and well-known officers, greatly beloved and honored by all of his associates. When Dr. Moxom passed into the life which his faith had made very real to him, he had reached the advanced age of seventy-five years. They were years exceedingly rich with the experiences of an eventful life. Born of English parents in Canada, his boyhood was spent in the State of Illinois; his early collegiate education in Michigan was completed in Rochester University, from which he was graduated to find immediate recognition as a preacher, and to become one of the most distinguished in the Baptist denomination.

PHILIP S. MOXOM, D.D.

It is a suggestive fact that it was through The American Missionary Association that Dr. Moxom had his introduction to our churches at large. After his service of thirteen years, divided between two prominent Baptist churches, Dr. Moxom had found himself out of sympathy with his environment, and had accepted a call to the pastorate of the South Congregational Church in Springfield, Massachusetts. Characteristically, he took the first opportunity to inform himself as to his new relationships and attended the Annual Meeting of the Association, then held at Syracuse. His reputation as a preacher had preceded him and he was invited to the platform to be formally welcomed by the President of the Association with our greetings and those of our churches. As pastor of the church in which this occurred his felicitous response to his new-found friends is well remembered.

It was at another Annual Meeting of the Association — one of the most notable in our entire history — in his own city of Springfield, that Dr. Moxom renewed his previous acquaintance with us, and in such a way as to commend him for election as representative of the churches on our Executive Committee. This was in the year 1900.

From that time, for twenty-three years, Dr. Moxom has been a part of our history. His theories of life and its obligations, with his broad outlook upon it, as well as his special aptitudes made him both active and prominent in religious education and social work. The A. M. A. offered him an avenue for his keen interest in human welfare and this opportunity he eagerly embraced. In this, his fidelity to the trust, his conscientious performance of its duties in his regular attendance upon its service, his repeated visita-

tions to the various fields of our work for accurate information, with his poised judgment, carried a weight in the councils which all gladly acknowledged. This contribution of devotion and exceptional experience in the service of God and of man may be mentioned but it may not be measured. It was but the Christian evolution of his early consecration which at the age of fifteen years enlisted him as a soldier in the Union Army willing to imperil his life to preserve the liberties of his adopted country.

By those who served with him in the Association, his lovable character and friendliness, with his unusual personality and scholarly ability, will have cherished remembrances.

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We can only report the passing of Rev. Cyrus Hamlin, who was for twenty years Dean of Tougaloo College. Mr. Hamlin died in Newburgh, New York, on August 20.

Also that of Miss Mabel Ann Smith, of Marques, New Mexico, one of the most effective and beloved of all our teaching force, who had been with us in the work of New Mexico for a dozen years. Miss Smith died at a sanitarium in Albuquerque on July 18. (More extended notice will be found in the November number.)

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Progress at San Diego

By S. M. Sage

I WISH to thank the A. M. A. again for the privilege of the ten years' work with you.

When I first took charge of the work there was no pastor, the members numbered fifteen and were very much discouraged. Now the enrollment is thirty-three with twenty-two resident.. Eight years ago the Sunday School numbered nine, now it is over sixty, and the average attendance nearly equals the enrollment. Eight years ago there was not a woman connected with us. Now half of the church members are women, and at a recent ladies' meeting there were thirty present, and this did not include all of our women. Eight years ago we met in an old tenement house, the two lower rooms of which were used for church and school purposes, the rest of the house for the pastor (when we had one). Now we have our beautiful church home, situated in a good part of the city, and the pastor lives in a good house nearby. Eight years ago the leading men of the Japanese community were Buddhists, now they are Christians. Strenuous efforts were put forth to build up a Buddhist faith, but it could not be done in the face of our Christian power. They almost fought for the children, to rear them in a Buddhist school, but their efforts failed. Now our Christian Church has the whole sweep of the Japanese community and Christians and non-Christians both alike contribute to its support. Does it pay?

Eight years ago, the English teaching was all done by the superintendent and her assistant. Now an Americanized teacher, furnished by the Public School, instructs a class of a dozen women twice a week in the afternoon, and this year we also expect a teacher for the night school to be furnished by the Public School. For two years we have had an English kindergarten held in the church, with a teacher from the Public School. So you see the work of the church superintendent is much lighter.

As the sequel to our English teaching (not all in San Diego), many young men seek a higher education. One of our members, a graduate of the University of Pennsylvania, is a successful dentist in Los Angeles; another graduated last June from the University of Michigan, another is in school in Detroit, another studying for the ministry in Pomona,

THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for July and for the ten months of the fiscal year, to July 31:

RECEIPTS FOR JULY

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922	14,434.98	6,340.55	2,520.57	23,296.10	4,561.00	27,857.10
1923	15,661.97	7,494.44	7,385.31	30,541.72	18,730.00	49.271.72
Increase	1,226.99	1,153.89	4,864.74	7,245.62	14,169.00	21,414.62
Decrease	.....	.....	.....	.....	.....	.....

RECEIPTS TEN MONTHS TO JULY 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22	191,522.52	73,220.23	15,842.21	280,584.96	45,084.39	325,669.35
1922-23	190,947.49	80,467.43	13,576.21	284,991.13	61,950.23	346,941.36
Increase	.....	7,247.20	.....	4,406.17	16,865.84	21,272.01
Decrease	575.03	.....	2,266.00	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22	4,712.88	6,745.32	51,873.63	63,331.83	800.00	64,131.83
1922-23	5,034.09	6,969.65	61,615.86	73,619.60	.....	73,619.60
Increase	321.21	224.33	9,742.23	10,287.77	.....	9,487.77
Decrease	.....	.....	.....	.....	800.00	.....

SUMMARY OF RECEIPTS TEN MONTHS

RECEIPTS	1921-22	1922-23	Increase	Decrease
Available for Appropriations	325,669.35	346,941.36	21,272.01	.....
Designated by Contributors	64,131.83	73,619.60	9,487.77	.....
TOTAL RECEIPTS	389,801.18	420,560.96	30,759.78	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JULY, 1923

Income for July from Investments	$2,396.07
Previously acknowledged	61,503.38
	$63,899.45

We give below a comparative statement of the receipts for August and for the eleven months of the fiscal year, to August 31:

RECEIPTS FOR AUGUST

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922.....	10,026.92	2,906.20	3,069.40	16,002.52	3,650.65	19,653.17
1923.....	11,151.98	4,001.88	5,914.50	21,068.36	4,498.79	25,567.15
Increase.....	1,125.06	1,095.68	2,845.10	5,065.84	848.14	5,913.98
Decrease.....	.....	.....	.....	.....	.....	.....

RECEIPTS ELEVEN MONTHS TO AUGUST 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22.....	201,469.44	76,053.63	17,586.71	295,109.78	48,735.04	343,844.82
1922-23.....	201,960.97	83,974.44	14,110.71	300,046.12	66,449.02	366,495.14
Increase.....	491.53	7,920.81	.....	4,936.34	17,713.98	22,650.32
Decrease.....	.....	.....	3,476.00	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22.....	4,792.88	6,818.12	53,198.53	64,809.53	800.00	65,609.53
1922-23.....	5,172.59	7,464.52	66,995.86	79,632.97	.....	79,632.97
Increase.....	379.71	646.40	13,797.33	14,823.44	.....	14,023.44
Decrease.....	.....	.....	.....	.....	800.00	.....

SUMMARY OF RECEIPTS ELEVEN MONTHS TO AUGUST 31

RECEIPTS	1921-22	1922-23	Increase	Decrease
Available for Appropriations.....	343,844.82	366,495.14	22,650.32	.....
Designated by Contributors.....	65,609.53	79,632.97	14,023.44	.....
TOTAL RECEIPTS	409,454.35	446,128.11	36,673.76	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR AUGUST, 1923

Income for August from Investments.....	$7,261.09
Previously acknowledged	63,899.45
	$71,160.54

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum ir semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The National Council at Springfield will be a great Fellowship meeting. The nearly six thousand churches of our democratic order, representing the ideals and principles of the Pilgrim Fathers, will have a get-together meeting to see how we are getting on in the work of the Kingdom, and to plan for the future.

Every church ought to be there by its representative. Hearts will be kindled as the story is told of our progress in the last two years. Power will flow back into the churches as the Council resolves on a greater advance next year than ever before. Be sure to go to this Council yourself if possible.

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Everybody will be glad to see that Secretary James Robert Smith reports the best biennium this Society has ever had. More money received, more churches aided, more parsonages built, more problems met and solved than is usual in any two years since the first grant was paid toward the little red brick meeting-house in Omaha in 1857.

Our Congregational family then numbered only about two thousand churches. It has increased threefold since that time. The Helping Hand Society has had an important share in this growth. It is our way of helping to spread the gospel into every nook and corner of our country and throughout the world.

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But even our "best-yet" is not half enough. The work grows faster than we can take care of it. Appeals for aid pour in faster than our funds permit us to respond to them. Each new printed docket carries about a hundred new cases waiting for money enough to come in so that the people can complete their churches and parsonages.

Sometimes they get discouraged because of the long wait. Sometimes they are in danger of dire disaster unless help can be hurried to them. The giving churches as yet give only about half what the apportionment calls for. We hope that in 1924 they will give the full amount, for their struggling sister churches sorely need it.

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It is encouraging to note that since 1919 there has been a gain in apportionment gifts of about seventy-five per cent. There needs to be, however, another gain of about forty per cent on what we are now giving in order to reach our goal of five million. We are sure our churches and members are realizing the joy of giving as never before.

But there are denominations that excel us in per capita giving. We shall increase our joy if we match them. We hope to see larger legacies also, and more of them. Bequests to the Church Building Society in the last two years approximated two hundred thousand dollars, a larger sum than usual. More and more, we believe, men and women to whom God has entrusted large wealth as stewards of his bounty will wish to provide as their monuments, steeples pointing heavenward.

MARTINEZ, CAL., CONGREGATIONAL CHURCH AND PARSONAGE

Remodeling An Old Church

By Secretary Charles H. Richards

IT happens not infrequently that a church that has rendered good service for many years is found to be very inadequately equipped for the larger program of today. It is substantially built. Delightful memories and dear associations cluster about it. It is too valuable to destroy for a new start. But if the church is to keep abreast of modern methods and prove itself an efficient agency in the service of humanity it must change its plant.

Renovating a City Church

We have in mind a city church in the center of a crowded block. Its stone facade was flanked by substantial brick walls. But within it was hopelessly antiquated, unattractive and inconvenient. The organization, once strong, had become weakened by the vicissitudes of the passing years, and its financial resources were meager. But the wide-awake young pastor had "come to the Kingdom for such a time as this." He promptly issued a challenge to fifteen or twenty of his men, some of whom were expert mechanics. "We have not money enough," he said, "to pay for remodeling the church. Let's do it ourselves. Meet me tonight with your tools in the basement of the church." Night after night they worked, ripping out the old, building up the new, till presently they had completed a suite of rooms for the Bible school, woman's department and pastor's office in good modern fashion. Then ascending to the auditorium they transformed it from ugliness into beauty. With their own hands they installed steam heat; they cut back the old gallery, which crowded the room, changing it into a graceful balcony; they decorated the walls with harmonious tints; they made a choir gallery and modernized the pulpit and secured a good pipe organ. The changes added immensely to the beauty and usefulness of the building, and it was largely their own handi-

work that wrought the miracle.

Transforming a Village Church

Another church in a New England village had lifted its white steeple by the street for many years. It had been unfortunately treated as to its architectural style, and lacked the rooms needed for modern community service. A generous bequest left to the ecclesiastical society enabled the people to transform it into a really beautiful building. A stately Colonial porch, with fine pillars, twenty-six feet high, was added to the front, giving a dignity and charm before unknown. The interior was changed to bring it into harmony with Sir Christopher Wren's models. The narrow, lancet-shaped Gothic windows gave way to true Colonials. Pews and pulpit were changed to white with mahogany trimmings, brightening and beautifying the room. The basement was made into a fine combination of rooms for the educational and social needs of the church. The good man's legacy gave that happy people a modern and delightful sanctuary.

A reconstruction much like this has recently taken place in our church in Martinez, California.

Utilizing the Present Resources

Such examples show that when a church has a substantial but inadequate old building it is not necessary to destroy it in order to secure needed accommodation for up-to-date methods. Some churches have made a good beginning toward giving better opportunities to the Bible School by skilful manipulation of the rooms already in use.

If there is no completed basement, there is probably a room connected with the auditorium at the front or rear, used generally for prayer meetings and social gatherings. This may be shut off from the main room by a movable partition, and opened up again when occasion demands. This room is available for any large class, like the adult Bible class. Or it may be used for the Primary department of the Bible School. If there is a gallery over this room, it may be used for another large class.

The Intermediate department meeting in the main auditorium ought, according to modern pedagogic principles, to have privacy for each individual class. Each class needs to be by itself with as few distracting sights and sounds as possible. This has been secured in some churches at a minimum of expense by curtain partitions, running on brass rods, supported by brass standards. These separate rooms, arranged against each side of an average building, may give from six to twelve classes the privacy they need and leave quite a large open space in the center. This may require some readjustment of the pews, but it has proved to be a very feasible and satisfactory plan in a good many churches which have sought to modernize their Bible School work in a simple and inexpensive way. Probably, however, this will usually be felt to be only a temporary arrangement until it is found possible to secure something better. For curtain partitions are not sound-proof.

The Basement Rooms

If the basement of the building has been previously not much more than a cellar for the furnace and the storage of coal or wood, it can easily be changed so as to provide for the larger program of the church. Possibly the building may need to be raised two or three feet to give better headroom and more light. The rooms should be twelve to fourteen feet high to afford plenty of light and air and give space for games and athletic exercises. Perhaps the windows will need to be enlarged. An outside areaway can be constructed opposite each window, giving ample room for light and air to enter. The floor should be underdrained that the rooms may be absolutely dry. The walls should be furred out and an airspace left between the lath and plaster and the wall for the same purpose. Then the floor space may be so divided as to give a large assembly room (which

may also be used on certain evenings as a gymnasium) and four or more smaller rooms for classrooms and social purposes. All partitions should be sound-proof, though accordion or folding doors may be used. A kitchenette, and retiring rooms at each end of the building, should be added. These rooms will give quite a complete equipment for varied needs. If the wood finish is of white pine or birch, or is kept freshly coated with white enamel paint, these basement rooms may be as attractive as any part of the church building.

Additions to the Building

If still more room is needed and the church finances permit, still larger accommodations may be secured by one of several ways. If there is sufficient ground in the church lot, transepts may be constructed on both sides of the church near the pulpit. The width should not usually exceed one-third of the length of the building, and the depth should not exceed the width. If necessary, movable partitions can be installed in each of these transept additions, thus giving four additional classrooms for the Bible School. These, however, will somewhat disfigure the auditorium and should not be used unless the need is imperative.

If still more room is needed, Mr. Valk, the architect, would have the outerline of the transepts swing around the end of the church in a wide semicircle, and the space thus enclosed utilized for such other rooms as are desired. Straight lines, however, are better than curved lines in such an addition, and a better arrangement is a new structure across the rear end of the church building, extending beyond that building on one or both sides. This may be one story or two stories above the finished basement, and may give a complete equipment for all the educational, recreational and social needs of the church. On the main floor may be three rooms, divided by folding doors which, when opened, fold flat against the walls, thus giving the entire floor for an assembly room for all kinds of community service. Lectures, concerts, plays, movie entertainments may be given here. The upper floor gives rooms for offices, classrooms, ladies' parlors, Boy and Girl Scout rooms. While the basement may be used for all sorts of recreational appliances to gratify the play spirit in young people.

Some prefer that such a building should be unattached to the sanctuary but a little way removed from it. It may then be connected with the church by a graceful cloister or corridor. The intervening outdoor space will afford a fine opportunity for the landscape gardener to make the surroundings of the church add to its beauty by a lovely lawn or flowers or ornamental shrubbery. Expert advice should be sought that no mistakes may be made, but that a new charm may be added.

Make the Building Beautiful

Whatever changes are necessary in remodeling an old church, or whatever additions are made to it, the beauty of the completed result should always be kept in view. No greater mistake can be made than to say, "We don't care how it looks if we can only get the rooms we want." Not utility alone, but utility and beauty together are to be sought. It is a colossal misfortune when changes are made regardless of correct architectural standards, thus giving the church an appearance of repulsive ugliness rather than of alluring beauty. God loves beauty, for He has crowded our earth with lovely things. He expects us to choose the good, the true and the beautiful. In order, then, that we may not be misled into producing that which offends good taste, and may not increase the number of ignoble and unworthy churches, whenever such changes or additions are to be made in an old church building, they should be under the advice and direction of a first-rate church architect. He will make it his business to keep the building harmonious and true to type.

JAMAICA, N. Y., VICTORIA CONGREGATIONAL CHURCH

Building Up a Suburban Church

Six Years in Jamaica, L. I., N. Y.

By Reverend Egbert C. Macklin

"I'VE always thought I'd like to organize a new church, start it from the ground up, and direct its growth until it became well organized and secured a suitable building." This thought is often expressed by ministers of mature years and ample positions as they see success crown some Home Missionary project. It is a fine sentiment and will richly reward those who put it into practice, but the experiment should never be tried by anyone unless he is ready to "endure hardness as a good soldier."

The Victoria Congregational Church is in a new section of Jamaica, Long Island, a suburb included in Greater New York. It is ten miles from Brooklyn and twelve miles from the heart of Manhattan—twenty minutes by train. The church was organized with forty-five members, June 17, 1917. Its Sunday School was started about a year and a half earlier. The work at first was fostered by the Van Wyck Avenue Congregational Church of Jamaica and the Union Congregational Church of Richmond Hill, distant a mile and a half and two miles respectively. When the work was about a year old the present pastor, Egbert Chalmer Macklin, was secured through the State Superintendent, Dr. Charles W. Shelton. The locality had been studied by various denominations as well as by the state and local Congregational officials. The site where the church stands was chosen by Dr. Shelton and Dr. Lewis T. Reed, pastor of the Flatbush Church and a director of the New York City Church Extension Society.

Our field is the northwestern part of Jamaica, a rapidly growing section on the southern slope of a ridge where Washington's troops dug their trenches and looked out over Jamaica Bay and the Atlantic Ocean. Six blocks south of the church is the main transfer station of the Long Island Railroad, offering the best commutation service in the metropolitan area. The elevated and surface lines are a block nearer. The church is about a mile from the main Protestant churches and conducts the only Prot-

estant work on the north side of an automobile deadline called Hillside Avenue.

Being in a new community made up of younger married couples for the most part and attracting constantly a fine type of business men from the city, the church has from the first been a community church, bringing together members of many denominations, and striving to serve the religious needs of all in its vicinity.

Before the organization was six months old, we put a few hundred dollars into a building fund to replace the small, old-fashioned, and much dilapidated portable chapel we had inherited from the church in the Gardens, Forest Hills, through the State Home Missionary Society and the Education Society. In the fall of 1919, after the Pastor's return from eight prosaic months as an army chaplain, it became necessary to purchase a parsonage —made possible by a loan from the Building Society. The following year the New York City Church Extension Society voted to make Victoria its next big piece of work, and an agreement of co-operation was made with the Church Building Society. In 1921 a Building Fund Campaign assured the project, if only the cost of construction became less exorbitant.

After the usual period of harassing our architect, Mr. Frederick J. Kuchler, plans were adopted and bids invited. The building contract was signed with the firm of Moore and Patience at half-past twelve on the night of May 10, 1922. The cornerstone was laid on June 17, the fifth anniversary of the founding of the church. Addresses were given by Secretary James Robert Smith of the Building Society, Hon. Edward M. Bassett of the Extension Society, and Dr. J. Percival Huget of Brooklyn. The Masonic fraternity, through its state officials and Pilgrim Commandery, also participated.

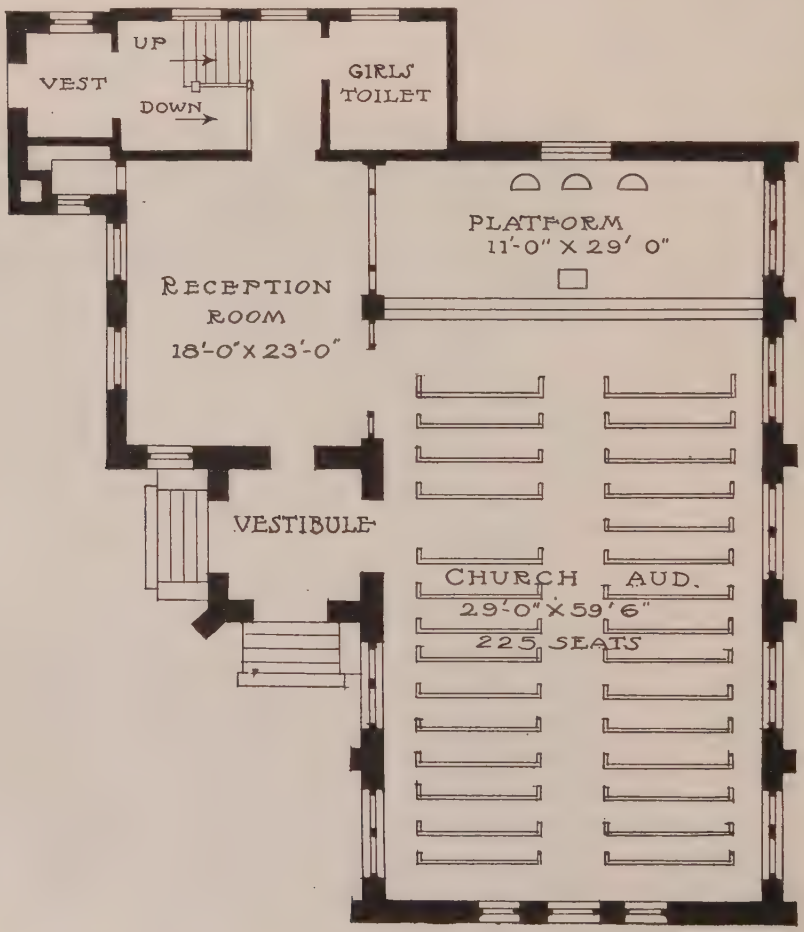
In September a Furnishings Fund Campaign was carried through. The first formal service was held in the Assembly Hall on Christmas Sunday, December 24, 1922.

The church was dedicated on Sunday afternoon, March 18, 1923, the sermon being preached by Dr. Charles

VICTORIA CONGREGATIONAL CHURCH AUDITORIUM

E. Jefferson of the Broadway Tabernacle. In connection with the dedication several special services were held from the 18th to the 25th, at which addresses were given by Dr. Burton, Secretary of the National Council; Dr. Rollins, State Superintendent; Dr. Shelton; Dr. Kilbon of the Commission on Missions; Dr. S. Parkes Cadman of Brooklyn, and Dr. Harry Emerson Fosdick. Preceding the address of Dr. Fosdick on Thursday evening, a dinner was served by the ladies of the church to the ministers of the New York City Association of Congregational Churches and their wives.

The church building is of light-colored field stone, rough hewn, in the modified Gothic shown in the accompanying cuts. The interior is simply finished, showing open woodwork. The entrance is through the tower to the wing and to the auditorium which seats 250. The main floor of the wing is a parlor, used for the beginners of the Sunday School, and, by means of folding doors, adding 75 to the capacity of the auditorium. Above the parlor is a cozy club or classroom. The basement provides a hall seating 250, or even 300, suitable for all social and educational activities, whether of the Sunday School, Men's League, Women's Society, Girls' Club, Boy Scouts or Young People's Club.

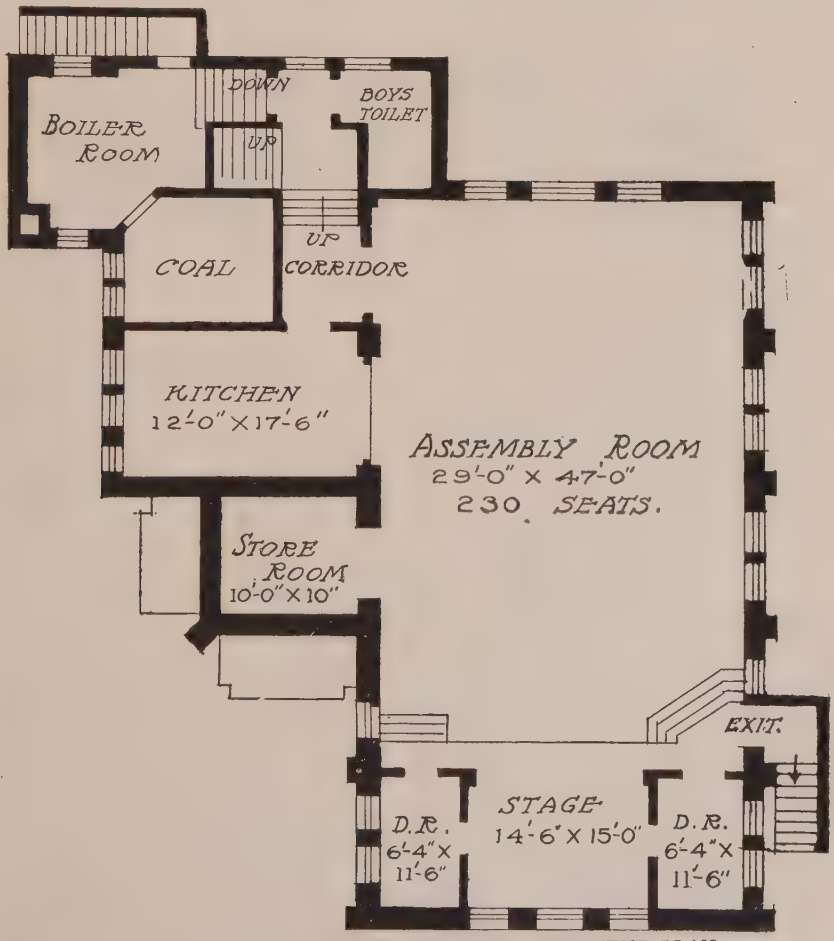


VICTORIA CONGREGATIONAL CHURCH, FIRST FLOOR PLAN

It has a fifteen-foot stage with two dressing-rooms, border lights and disappearing footlights. Located in the wing and opening off the assembly hall is a large kitchen. The wing also provides for the furnace and coal rooms, toilets, stairways and a side entrance. Because the ground slopes to the south the lower floor has a thirteen-foot ceiling and excellent light and air.

The present structure is planned so that it can be suitably enlarged to meet future needs. By adding a chancel at the pulpit end the auditorium will seat 300. A wing opposite the present one, for which a plot of ground forty by one hundred feet is reserved, will supply additional social and recreational facilities and proper classrooms for religious education. By opening the folding doors into both wings the auditorium will seat 500 or more.

The people of the church appreciate deeply the help given by the national Church Building Society and the local Church Extension Society. Without their aid the new building would have been impossible. Everyone in the community is delighted with the architecture of the church, and considers it a most pleasing design for a suburb of detached houses. The interior, with its open beams, is simple and impressive and spiritually restful.



VICTORIA CONGREGATIONAL CHURCH, BASEMENT PLAN

Explaining World Service Schools

By HERBERT WRIGHT GATES
Secretary of the Department of Missionary Education

I HAD a caller the other day. He is superintendent of one of our church schools, so I will call him Mr. S—— for convenience.

"This summer," said Mr. S——, "we sent some of our young folks to a conference. They have a notion that we ought to have missionary programs in our schools and they asked me to come down here and see you about it."

"You are just in the nick of time," said I. "We are launching our World Service Schools plan this Fall. Do you see that certificate on the wall?"

"Yes, I noticed that when I came in," he replied. "What does it mean?"

"That is the certificate we give to each school enrolled in this plan. Those designs at the top, as you will see, are emblematic of various kinds of home and foreign mission work."

"What are those circles for, at the bottom?" asked Mr. S——.

"Those are for the Merit Seals. Suppose I start at the beginning and give you the whole story."

"That's what I came for," said my caller, settling back in his chair.

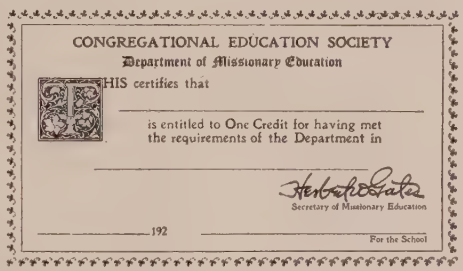
"All right. This plan is the successor to the Tercentenary Chart plan that was adopted about seven years ago and has been used ever since with one change in the form of chart. Such devices have to be changed about every so often for the sake of variety,

but the World Service Schools plan has new and improved features."

"You have certainly improved the name," said Mr. S——. "World Service Schools rather puts it up to one."

"Yes," said I, "that is the way we feel about it. You will find, too, that the programs and activities included in this plan are of the kind that really make that sort of school. Here is the pamphlet that describes the plan.

"The first paragraph tells you why you ought to have missionary education in your school. Your young folks have evidently done that for you, thanks to that summer conference, so we can pass on to *The Advantages of this Plan.* Two stand out very prominently. It is *varied* and meets many different interests. It is *flexible* and can be adapted to the needs of different schools and different departments.


CONGREGATIONAL EDUCATION SOCIETY
Department of Missionary Education
THIS certifies that
is entitled to One Credit for having met the requirements of the Department in
Secretary of Missionary Education
192
For the School

"The next paragraph tells you how to begin: how to take the matter up with your school, what you must do to become a World Service School.

"After this you are ready to begin. You will be furnished with program material for each month. These programs are prepared by the home and foreign boards and sent out through our department to all enrolled schools. They are of different kinds: stories, dramatizations, responsive exercises; but all give interesting information about our Congregational missionary and educational work.

"Now, for the *Special Activities.* Here the new features begin to appear. We offer you a varied program of mission study and service activities: Missionary reading, Original programs, Poster making, Handwork, Giving, Conference attendance.

"In connection with each of these the members of your school can earn individual credits in recognition of their work. If you wish, you can purchase from us these little Credit Cards, attractively printed, as you see, in two colors. They cost 15 cents a dozen, or $1.00 a hundred. But you do not have to use these unless you wish to.

"Now we come to the *Merit Seals* you asked about. They are awarded to the school and are earned in part by combining the individual credits of members. For example, the Merit Seal for Missionary Reading is given to the World Service School in which one-fourth of the members have earned the individual credit for missionary reading. There are six of these seals and each bears a design which symbolizes the activity for which it is awarded."

"That sounds like the Boy Scouts," remarked Mr. S——.

"Exactly so. We have adapted to our use a principle that has already been tried successfully in the Scouts, the Camp Fire Girls and similar organizations."

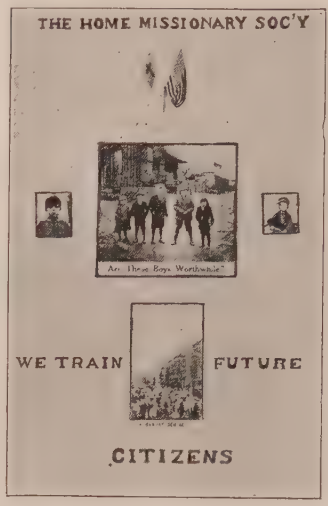
"Which seal do you take first?" asked Mr. S——, getting up and studying the certificate on my wall more closely.

"Whichever one you can earn first," said I. "I told you this plan is flexible. Suppose you have some boys and girls that are fond of reading. Get some of the books in this *Reading List* and start them at it. Or, you may have young people who enjoy getting up programs, or poster-making. Get them busy. You can be working for all of the merit seals at the same time and put them on your certificate in whatever order you choose."

"Good!" exclaimed Mr. S——. "If I can't interest the whole crowd in one way I can try another. What is

this list of World Service School Literature at the end?"

"That," said I, "is a list of the pamphlets and folders which explain details and suggest materials and methods for different grades. Here, for example, are four that will help you carry out the special activities of the plan. The *Reading Lists* folder suggests ways of promoting missionary reading, good books for different ages, and gives the prices at which these may be purchased in sets. *Program Pointers* gives some interesting information about what has been done in certain schools in the way of original programs and shows how to work them out. This one, *Poster Possibilities,* contains short, practical hints on poster-making with illustrations of various types.



POSTER MADE BY JUNIORS IN A CHURCH SCHOOL

"Next is *Learning By Giving.* It tells how to train boys and girls to give intelligently and in such a manner as to educate and interest them in the process."

"I imagine we need that one," said Mr. S—— thoughtfully. "I doubt if our youngsters know a great deal about what they are giving for; or their elders either, for that matter."

"We also have *Sample Programs* on this list. We are glad to send samples of the different kinds to interested persons, so that they may see what they may expect.

"The next items are the Project circulars which the home and foreign mission boards issue in connection with their programs. These suggest definite objects for giving, handwork, or other kinds of service.

"World Service School Plans for Young Children and its companion pamphlet for Juniors give practical directions regarding methods of missionary education with Cradle Roll, Beginners, Primary and Junior children; also lists of books, picture stories and other materials suitable for use with these groups."

Mr. S—— had been turning the leaves of two or three of the pamphlets mentioned. "One thing I like about these," said he, "is the way they get the things across. They are short—six, or eight pages—good type, good illustrations. A man can read any of these in a few minutes."

"That's just the idea," said I. "And when you have read one of them you have enough to think about for some time."

"Another thing that strikes me," said Mr. S—— rather more seriously, "is that this missionary education game has a lot more to it than I thought. Why, you have a whole graded program here."

"We certainly have," I replied, "and I haven't said anything yet about our course for young people. We have just prepared a series of six discussion outlines based on the young people's home mission book for this year, *The Child and America's Future.* These outlines will be published in *The Wellspring,* our young people's church school paper."

"That sounds interesting, too," said Mr. S——. "When do they begin?"

"With the issue of October 28 and for six weeks thereafter. But you can get them at any time, if you wish, so that your leaders can be planning the work ahead. We have a special Leader's Helps Package for this course with all of the denominational literature referred to in the outlines and a mimeographed copy of the entire series. We will send this to any address on receipt of 15 cents."

"Where does one send for that?" asked Mr. S——.

"Here. Address it to the Department of Missionary Education, Congregational Education Society, 14 Beacon Street, Boston, Mass. Be sure to ask for the Leader's Helps Package on *The Child and America's Future.*"

"Why so particular?" asked my caller.

"To distinguish it from other similar packages. We have them on other books. Several hundred mission study groups in churches, missionary societies, church schools and similar organizations registered for our Leader's Helps Service last year. Here is a leaflet describing it. We have registration blanks for the use of leaders."

"Will you let me have one of those? I'd like to give it to Mrs. S——. She is the chairman of our woman's society program committee."

"Surely," said I. "Take several of them, so that she may have one for each class. And, by the by, please ask her to be sure to name the book that is to be studied in each class. Each of these packages is made up with reference to a particular book. Sometimes people send in a card saying that they are to study 'missions'. That is rather a large order to make up a package for. It doesn't help matters very much if they say 'home missions' or 'foreign missions'. If they are more specific and say 'medical', or 'educational' missions, or name a particular mission field, or country, we are glad to send them something that will help."

"There is just one other thing I should like to ask about," said Mr. S——. "You said something a few moments ago about plans for Cradle Roll children. How can you teach babies anything about missions?"

"We can't, if by that you mean giving them direct instruction. Naturally, they are too young for that. But we can give their parents information about other children and other parents and, in that way, help to create an atmosphere of missionary interest in the home. Children begin to catch something of this earlier than many people think. Then, when the child is old enough to have stories told to him, the mother has something to tell.

"We have just gotten out the first of a series of *Child Life Pictures* to be used in the Cradle Roll Department of the church school. There are four pictures in the set, of which this interior of a Japanese kindergarten is a sample. Two of each set illustrate child life in foreign lands and two are homeland scenes. With each picture is a descriptive letter addressed to the parent."

"How do you use them? I don't quite get that," said Mr. S——.

"Purchase as many sets as there are families represented in your school Cradle Roll. This will give your Cradle Roll Leader four pictures and letters for each family. Send one of these each quarter, or at other convenient intervals, to the parents of each child. Then, on the occasion of the child's birthday send the extra birthday greeting letter which is also included in the set and which suggests the idea of a thank-offering in behalf of their child, to be used in helping to give other children and parents something of the blessings of Christian civilization which their own have in such rich measure."

"Well, I have youngsters of my own," said Mr. S——, "and it strikes me as rather good. It ought to be a useful series. How much do they cost and where do you get them?"

"They are published by the Pilgrim Press," I explained, "and they cost 15 cents each set, or $12 a hundred if you order fifty or more at a time."

"Well," said Mr. S——, rising, "I ought not to take any more of your time—".

"Don't let that worry you," I interrupted; "there is nothing we like better than to have people come in

like this, or write to us about their problems and let us help with suggestions. That is what we are for."

"So it appears," replied Mr. S——, smiling. "But I have about all the information I can digest for the time. I am ready to sign up for our school right now, but I notice that you recommend taking it up with the members of the school first and letting them vote on it."

"You are quite right, Mr. S——", I replied. "That applies to all the details of their work as well. Your boys and girls and young folks will enter into any project much more heartily if they have something to say about adopting it and making plans for it."

"All right; that's just what I'll do. I think you'll hear from us soon, however. Our young folks are keen for this thing anyway. By the by, we got that hunch to send them to a conference this summer from your office."

"Yes. We recommend that as one of the best ways to develop leadership. It looks as if it were working in your case."

"It surely is. Thank you very much. I'll let you hear from me soon."

"I hope so. If we can help you in any way, with suggestions or literature about the work of any of our boards, don't hesitate to write or call. Tell your friends that, too. Good-bye."

A JAPANESE KINDERGARTEN
From Child Life Pictures. Series I.

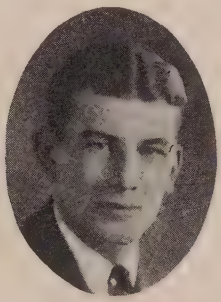
MONTHLY COMPARATIVE STATEMENT

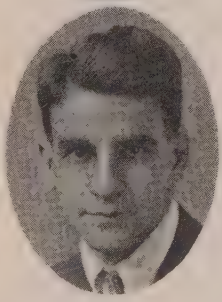
July, 1923	This Year	Last Year	Increase	Decrease
Contributions	$9,483.00	$6,043.00	$3,440.00	.....
Legacies	.....	13,266.00	.....	$13,266.00
Two Months from June 1, 1923	This Year	Last Year	Increase	Decrease
Contributions	$14,759.00	$12,238.00	$2,521.00	.....
Legacies	5,408.00	15,611.00	.....	$10,203.00

August, 1923	This Year	Last Year	Increase	Decrease
Contributions	$5,276.00	$4,819.00	$457.00	.....
Legacies	500.00	1,156.00	.....	$656.00
Three Months from June 1, 1923	This Year	Last Year	Increase	Decrease
Contributions	$20,035.00	$17,057.00	$2,978.00	.....
Legacies	5,908.00	16,767.00	.....	$10,859.00

Student Summer Service '23

THE way to win young people for Christian service is to try them out. In 1921 the Congregational Sunday School Extension Society said to our Congregational College Young People, "What are you going to do with your life?" Enriched with home, church and college ideals, have you a passion for spiritual truth and Christian achievement that will mean the utilization of soul power in self-forgetting service? Honest Christian purpose and the response of glowing youth resulted in the commissioning of sixteen young people from thirteen colleges for service in eleven states.





True to its purpose as "the Society that starts things," the Congregational Sunday School Extension Society, having demonstrated the value of the new form of service not only along missionary and religious educational lines, but for purposes of recruiting for many types of Christian work, appointed for the summer of 1922 forty-eight young people who went from thirty-one educational institutions to twenty-two states, taking in the country from Maine to California and from Montana to Southern Alabama.

The summer of 1923 marked the third year in the history of this forward movement, and another band of equally well equipped, consecrated young lives went forth, the group numbering fifty-four, representing thirty-six colleges and serving in twenty-five states.

During the three years 102 different young people have been enrolled. Some of the student workers were sons and daughters of the parsonage; all were choice young folks. Others were eager to go, but lack of income made it impossible to send them.

The hope of the world today is in our young people seeing visions and doing things. With Christian character, strong, sunny, expectant lives, they are interpreters of the eternal.

Student Summer Service Appointments

Nineteen Hundred Twenty-Three

THE CHALLENGE: Using my life where it will count for the most

Eric R. Abbott,	Oberlin,	North Dakota.
W. Fred Addison,	Bangor Seminary,	South Dakota
Joseph H. Baccus,	U. of Illinois,	Montana.
Helen G. Borden,	R. I. College of Education,	Georgia.
Hazel Brownson,	Wheaton, Massachusetts,	South Carolina.
Victor L. Butterfield,	Cornell University,	Georgia.
Albert O. Campbell,	Pomona,	Texas.
Horton R. Colbert,	Pomona,	Oregon.
Catherine S. Coley,	Hartford School R. P.,	North Carolina.
Albert L. Coombs,	New Hampshire State,	Maine.
Carol E. Criddle,	U. of Washington,	Washington.
Dorothy Cooper,	Berea,	Oklahoma.
Bernice F. Davies,	Tabor,	North Dakota.
Jennie M. DeForest,	Mount Holyoke,	Kentucky.
Lela M. Elledge,	Washburn,	North Dakota.
William W. Ensminger,	Piedmont,	Georgia.
Francis Philip Frazier,	Chicago University,	South Dakota.
Susie M. Frazier,	Chicago University,	South Dakota.
John Gardner,	Carleton,	Michigan.
Paul M. Gillam,	Atlanta Theological Sem.,	Alabama.
Harold H. Haecker,	Yankton,	South Dakota.
Charles C. Hamilton,	Atlanta Theological Sem.,	Tennessee.
J. Donald Hanawalt,	Oberlin,	Iowa.
M. Miriam Haynes,	Berea,	North Carolina.
James A. Herod, Jr.,	Straight,	Louisiana.
Faith E. Jefferson,	Oberlin,	Ohio.
Phillips W. Jillson,	Pacific University,	Idaho.
Marion E. Kane,	Wheaton, Massachusetts,	South Dakota.
Aura E. Kepler,	Connecticut,	Georgia.
William J. King,	Talladega,	North Carolina.
Rose Klein,	Cong'l Training School,	Montana.
Mellville C. Mays,	Atlanta Theological Sem.,	Kentucky.
Harold L. Mills,	Marietta,	New York.
John L. Mixon,	Pomona,	New Mexico.
Leila E. Moore,	Washington State,	Oklahoma.
Halbert S. Moran,	U. of Washington,	Idaho.
Gordon L. Orr,	Piedmont,	North Carolina.
C. Franklin Parker,	U. of Montana	Montana.
Gerald R. Prescott,	Upper University of Iowa,	Washington.
Alma M. Price,	Hartford School of R. P.,	North Carolina.
Marion K. Prytherch,	Syracuse University,	South Dakota.
Walter V. Read,	Grinnell,	Colorado.
Marvin A. Rice,	N. D. Agricultural,	Montana.
Dorothy B. Robinson,	Mount Holyoke,	South Carolina.
Ida Shamberger,	Fisk,	Alabama.
Francis C. Snyder,	Chicago University,	Nebraska.
Louis A. Streit,	Washburn,	South Dakota.
Philip K. Swartz	Dartmouth,	California.
Lorna G. Townsend,	Boston University,	Kentucky.
Madeline B. Walker,	Boston University,	Tennessee.
Charles T. Wardah,	Gammon Theological Sem.,	Texas.
Alice Wettyen,	Hartford School R. P.,	New Jersey.
Helen Wilcox,	Hartford School R. P.,	Georgia.
Harriet Yarrow,	Wellesley,	North Carolina.

The Greatest Job in the World

STANDING in the midst of the disciple band in the old days, the Master said, "As the Father hath sent me, even so send I you." Facing their challenge in the summer days of 1923 fifty-four youthful messengers of hope went forth under the same great leader. Returning to college life they are sending in a wonderful story of service and, from reports already on record, such wholesome, practical and thrilling messages as the following are reaching us:

"This summer has meant a great deal to me. Seeing the need and the opportunity for service we just can't fail to respond, can we?"

KINDERGARTEN GIRLS AT MOBRIDGE, S. D.

"Incidentally, in this mill town I am tutoring four boys in algebra in order that they may enter high school in the fall. I am also trying to find a place in my own preparatory school for two boys in whom I have a particular interest."

"The Sunday School at Happy Hollow has been successfully organized with a membership of twenty-five."

"During the day I work for my board, but in the evening I work with the boys. We've started a Boy Scout troop and all are quite enthusiastic. We are planning a week-end hike 10,000 feet up in the mountains."

"I have organized some tennis teams here. Our court has the distinction of being the only one in 3,000 miles of territory."

S.S. PICNIC AT ORANGEBURG, S. C.

"I shall always feel that the little town I hunted for so long on the map now belongs to me; and particularly the little Church!"

"Sunday, the fifteenth, I rode sixteen miles to S———; organized the Pine Grove Sunday School, with an attendance of twenty-two. Sixteen of the children studied a Sunday School lesson for the first time!

"Idleness is a thing ancient as Egypt here in ————. If the question is ever asked, with reference to our work, 'Is it dead?' please say 'No.' I have fought forest fires, hunted for a lost man, been chased by bulls, preached my first sermons to the largest congregation in the county in a community twenty-two miles from the railroad. There are plenty of thrills in 'S. S. S.' work. IT IS THE GREATEST JOB IN THE WORLD."

SCHOOL AT ALZADA, MONTANA

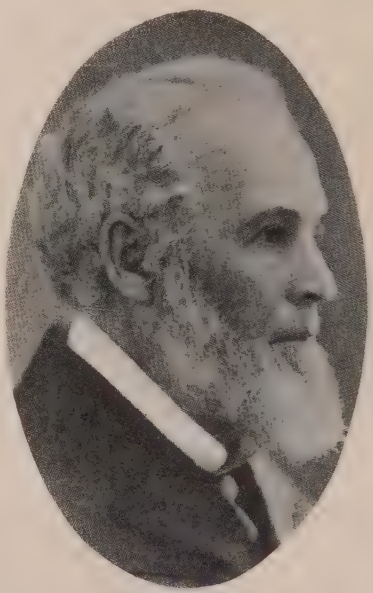
THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards
The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

(For this National Council number a brief general statement of the work of the Boards supplements the statement for the Commission on Missions in the September issue.)

"RELIGION is the one essential industry of the world. The management of that industry is in the hands of ministers. They insure the perpetuity of the Church without which the Republic would die. And what do we do for those who furnish the leaven for our national life? We give them hand-to-mouth living. We give them exhausting labor without making adequate provision for them when the labor shall have exhausted them. We hang the dread of old age like a millstone about their necks."

So speaks Will H. Hays to the General Assembly of the Presbyterian Church, May 17, 1923, in the interest of a campaign to make large addition to the $9,000,000 endowment of their Ministerial Boards. His words are typical of the awakening conscience of American Protestantism and its recognition that its neglect of the ministry has been an economic and moral crime.



RIPENING MANHOOD IN THE MINISTRY
In future years such men will be safeguarded through the Pilgrim Memorial Fund

The Pilgrim Memorial Fund

Congregationalists are keeping step with this forward movement. We are steadily building, toward an ultimate of $8,000,000, the noble Pilgrim Memorial Fund, now well over $4,000,000 with nearly $2,000,000 more in pledges in process of collection. There have been over 100,000 subscriptions.

The Annuity Fund

The Pilgrim Memorial Fund endows the Annuity Fund for Congregational Ministers, a scientific, contributory system which will produce adequate old age and disability annuities with incidental protection for the family in case of the minister's untimely death.

While the endowment is being gathered the churches are asked to provide (through the assignment of 1.1 per cent on the Apportionment) two-fifths of the annuities for those now coming to annuity age. There are now 86 annuitants. The number will be more than doubled by the end of 1924. The full sum, $54,663, is imperatively required.

The Board of Relief

(Thirteen State Boards Cooperating)

Hundreds of ministers, who had already retired or were approaching retirement when this thorough-going Annuity Fund was inaugurated, were, by reason of their advanced age, unable to secure its protection. It is the pre-eminent duty of this genera-

tion to care generously for these older men through the Congregational Boards of Ministerial Relief, State and National. They have on their roll more than 700 pensioners, representing upwards of 1,200 persons. About half are widows. Orphan chil-

THE FATHER REPRESENTED IN THIS PICTURE HAS DIED, LEAVING THE WIDOW WITH EIGHT CHILDREN IN HER CARE

dren of ministers are also aided. Send for booklet *"The Ministerial Boards —What They Are and How They Work."*

The Problem

Resources are utterly inadequate. Grants are meager. The average regular annual grant, National and State grants combined, is only $282 for a minister and $215 for a widow. The minister's maximum grant is $400. Other denominations are far in advance. The roll of the National Board has increased 88 per cent in seven years. (See booklet *"A Debt of Honor."*)

The Remedy

To meet this need the Commission on Missions recommend an increase of the apportionment for 1924 to 4.3 per cent. If given in full, this would lift the maximum grant to $500, adjust all lesser grants in proportion, furnish $15,000 for emergency grants, reduce the deficit by $5,000, and help to relieve the strain of the fight against poverty in hundreds of ministers' homes.

Some Grants This Summer

(Illustrating the imperative claim upon the generous support of the churches.)

To a well-known and beloved minister of the northwest, for years the pastor of one of its metropolitan churches and later the superintendent of a great state. The failure of investments added to the high cost of living necessitates aid. Two state boards unite in the grant.

To a minister recently closing a pastorate in a large church of a New England city, now afflicted with paralysis agitans and with an invalid daughter in his care. A desperate case where help needed runs far beyond the ability of the Board. Massachusetts unites in the grant.

To the widow of a highly esteemed minister in a New England state, left in middle life with eight children and facing the future bravely, preparing the children for self-support as fast as they are old enough to assume it. See accompanying picture of the minister and his fine family. Massachusetts and New Hampshire unite in the grant.

CHICKEN FARMING FOR SELF-SUPPORT

To a widow on the Pacific Coast who was terribly crippled in a fire which destroyed her home and all her household goods. She and her husband had to begin life over again and while the little home was being

rebuilt the husband died, leaving the wife in dire need. One daughter is a college teacher but her income must be chiefly devoted to paying debts incurred in her education. She is, however, helping the mother with the support of another daughter afflicted with tuberculosis, who must spend her winters in the high Sierras. A son, much younger, is passing through the high school.

To the widow of a minister formerly in the service of the American Board, later a home missionary in a New England state. A daughter, formerly of the faculty of one of our women's colleges, is invalided. The need is great.

Threatened with Blindness. Helping His Daughter Keep a Summer Camp for Girls

Emergency Grants

The multiplying needs of the Congregational Board of Ministerial Relief are illustrated by the emergency grants of the three summer months. In 1921 three such grants were made, aggregating $215; in 1922 twelve grants, aggregating $505; in 1923 twenty-nine grants, aggregating $1,606, a 200 per cent increase over 1922 and a 650 per cent increase over 1921.

Two emergency grants of $50 each went to an Ohio home where there are four daughters of a minister, the eldest having had an operation for cancer, the second an invalid for thirty-four years, the third having had three minor operations and the fourth having broken after nearly thirty years of service as a secretary.

A grant of $100 aided a minister in carrying his wife through a terrible operation where the condition was almost hopeless, but out of which the wife is to be restored to health. In his almost inexpressible gratitude he writes: "These past few weeks have of all weeks been the most trying, but you have taken off the humps in the road. I don't know what to say, nor am I very sure I know just how I feel. I am sure you understand something of what I mean. I need not tell you how much it will aid us in getting on our feet again. My, it is such a lift! I am working to redeem time and make straight the way."

A grant of $100 was made in the serious illness of an honored pensioner in the Middle West, 88 years of age, whose wife writes: "My heart is too full to tell you how grateful I am in this time of trial and severe strain."

Several grants were made to assist widows in meeting the last bills in the sickness and death of their husbands; several others to meet hospital and surgeon's bills for those in extremity of need.

Enforced Retirement

The veteran standing by the table on which one of his pets, a finely bred cock, is posing, was seriously injured in an automobile accident two years ago. In his enforced retirement, from which he hopes to emerge for further active service, he turns to garden and chickens for a part of his support. His wife has had a severe illness but she is slowly recovering. He will gladly put on the harness again as soon as it becomes possible, although nearly three score years and ten.

His eager desire to get back into the work of the ministry is typical of the veteran in retirement. These heroes of the cross feel most of all their lack of strength to continue their work for Christ and the Church.

The Ministerial Boards and the State Conferences

THE General Secretary desires to express his profound appreciation of the generous and warm-hearted interest in the Ministerial Boards, evidenced in the State Conference meetings of South Dakota, Iowa and Kansas, which he had the privilege of attending. Genuine, whole-hearted, intimate fellowship was constantly in evidence. State Apportionment Committees and Boards of Directors opened their doors and their hearts to the secretaries of the Missionary Societies, seeking their counsel in determining state schedules of apportionment and imparting, on the other hand, a first-hand knowledge of state problems affecting apportionment decisions. In each state the increased percentage suggested by the Commission on Missions for the Board of Relief was heartily adopted.

The Michigan Conference, which has maintained a state board of relief, voted,—in the desire to unify the work, standardize grants and promote effective service,—to send its income this year to the National Board.

South Dakota voted to discontinue its state board and to entrust the endowment fund to the Congregational Board of Ministerial Relief, to be known as the South Dakota Fund, its income devoted by the National Board for grants to men who serve in the state. All contributions of the churches for Ministerial Relief are to be sent hereafter to the National Board.

In both of these states the National Board of Relief recognizes the State Superintendent as its representative, keeps a small deposit with him for emergency cases and enters into an agreement that each application for relief from the state must have his endorsement and that this endorsement shall be the basis for the action of the directors of the National Board.

The Pilgrim Memorial Fund. Payments on subscriptions for eight months ending August 31, 1923, aggregate $420,938.08, an increase of $20,963.76 over the same period in 1922. Total net collections August 31, 1923—$4,132,400.17, with $1,796,372.93 in subscriptions yet to be collected.

The Annuity Fund for Congregational Ministers. Receipts for eight months ending August 31, 1923: Members' dues, $78,354.08; church contributions through apportionment for Supplementary Fund for annuitants, $14,111.02; income Pilgrim Memorial Fund, $89,000.00; income from investments, $39,363.79; miscellaneous, $783.65; total, $221,612.54.

CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: Eight Months Ending August 31, 1922, and August 31, 1923

	Churches (Includes Women's Societies)	Sunday Schools Y. P. S. C. E.	Ass'ns and Conferences	State Societies	Income from Investments	Individuals	TOTAL
1922...	$21,228.11	$1,546.82	$748.93	$5,912.64	$42,455.29	$2,327.75	74,219.54
1923...	25,202.53	1,790.75	844.40	8,767.52	44,272.32	5,268.25	86,145.77
Incr...	$3,974.42	$243.93	$95.47	$2,854.88	$1,817.03	2,940.50	11,926.23

Note: Donations and Legacies designated for Endowment, 1922, $2,482.00; 1923, $6,773.95; increase, $4,291.95. Undesignated Legacies and Matured Conditional Gifts, 1922, $3,986.25; 1923, $14,787.61; increase, $10,801.36. Total Income, not including Christmas Fund, 1922, $80,687.79; 1923, $107,707.33; increase, $27,019.54. Christmas Fund, 1922, $1,031.31; 1923, $2,106.41; increase, $1,075.10.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

At the Annual Meeting of the Congregational Conference of Colorado, held at Boulder June 13 and 14, 1923, Dr. Arnold J. Lien, Prof. Political Science U. of C., in a remarkable address gave the following definition of an American.

HE is an American, no matter what his race or color may be, who scatters the seeds and cherishes the maturing life of democracy with all its ripening fruits of liberty, equality, justice, brotherhood and peace; whose house of today is built upon the sacred principles and experiences of the glorious past and lighted by the radiant lamps of the future; whose vision extends to all mankind, even to the most humble; whose heart throbs in understanding and sympathy with the struggles and aspirations of humanity in all its vicissitudes; who gathers inspiration from the heights and translates it into beauty and influence and achievement in his daily task; whose life grows rich from strenuous service and finds its rest in worthy work; who beholds in the American flag the lofty symbol of his ideals, his hope, his faith, his love; and whose devotion to character, to America, to humanity—to God—is a devotion unto death. He is an American.

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Announcement

THE annual meeting of the Woman's Home Missionary Federation will be held at Faith Church, Springfield, Massachusetts, Monday evening and Tuesday morning, October 15 and 16. Part of the morning session on the 16th will be a joint meeting with the Women's Boards. Luncheon will be served at The Kimball as part of the joint session and will be followed by brief messages from the field. Indications are that there will be a large attendance and an interesting program.

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Committee on Applied Christianity

NEARLY a year ago the Federation appointed a committee, called for lack of a more distinctive name, The Committee on Applied Christianity, whose aim should be to assist women's organizations in the churches in promoting the study of subjects of social interest and importance.

Lists of books and magazine articles have been submitted on such subjects as

"Christian Internationalism,"
"Christian Americanization,"
"Women in Government,"
"Women and Children in Industry."

It would be of great help to this Committee if it could know whether these suggestions have been of use.

Has it been possible to interest the women of your church?

How have they supplemented the regular Home Missionary Program?

Do you feel that a better knowledge

of such problems helps the church to serve the community?

Will you let us know your experience in using the material submitted?

Address the Federation Office.

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Program Topic—November

The Opportunity in "The First American"

Hymn—"Faith of Our Fathers."
Scripture—Psalm 95; I Cor. 13th.
Prayer.
Response—(Sung in unison): "Open Mine Eyes."
Business.
Hymn—"Great and Fair Is She, Our Land."
Solo, Indian music.
THE FIRST AMERICANS:
Who and Where Are They? (Map Reviews, 5 min.)
The Great White Father at Washington and The First American (8 min.).
Snap Shots from Indian Fields.
Congregational Indians—In Church and School (10 min. papers).
A. M. A. Messengers, Past and Present (15 min. papers).
Discussion: What Do I Know About the Indians in My Own State—Am I My Brother's Keeper?
Hymn—"O Beautiful for Spacious Skies."
Leaflets: "The Indian of Today," Ward; "My Neighbor, the American Indian"; "Winona"; "Mission House at Elbowoods," Ward; "The Wherefore of the Indian School at Santee."
Program may be presented in impersonations, tableaux—The Modern Hiawatha, and Indian Pictures Past and Present.

For Snap Shots, Bulletins and Leaflets write to The American Missionary Association, 287 Fourth Avenue, New York.

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The Thank Offering

TWENTY-ONE of our State Unions have a Thank Offering Secretary. Is yours one of the twenty-one? It is surprising what these states have accomplished since taking this forward step. Will not each Union president impress upon her association presidents the importance of holding a Thank-Offering meeting in *every* society? If one was not held last Spring, plan to have one this Fall. Nothing will help our work so much as to have the minds and hearts of our women filled with the spirit of Thankfulness to Him who has so richly blessed us.

ANGENETTE E. FANCHER,
Thank Offering Director W. H. M. F.

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Women in Business

BELIEVING that the mission enterprise of the future is in the hands of the young people of today, and particularly of the younger mothers and the women engaged in professional and industrial pursuits, the Federation calls the attention of our missionary leaders to the importance of enlisting these women definitely in the denominational program. The Christian woman in business life may do much to bring cooperation between Capital and Labor, the two great forces of our economic life—the professional woman can inspire artistic expression with the spirit of Christ that we may come to see and love our neighbor; the young mothers have the God-given responsibility of so moulding the minds and spirit of the men and women of tomorrow that they shall lead the missionary forces in a greater and more intelligent way than has been done hitherto.

Young People's Department

Radiograms

NOTHING short of the most up-to-date methods should be employed in missionary work, and so we would "wireless" from headquarters the following radiograms to all our state and local workers.

Cradle Rolls—New Cradle Roll material is now ready for distribution. Four pictures of "Children at Home and Abroad" have been prepared, each accompanied by a descriptive letter, addressed to the child's parents. There is also a special birthday letter. Cradle Roll leaders should procure as many sets of these pictures as there are children in their Cradle Roll, and use them at appropriate intervals during the year. The sets are sold at cost, 15 cents per set, $12 a hundred for lots of fifty or more. Address The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts, and ask for "Child Life Pictures, Series I."

Children—A new leaflet on missionary education for children has been prepared by Dr. Gates of the Education Society, and can be secured from him (14 Beacon Street, Boston, Massachusetts). Its title is "World Service School Plans for Young Children," and it contains definite suggestions for Cradle Roll, Beginners and Primary Departments as to methods, materials and literature for their work. A similar pamphlet for Juniors has also been prepared. These pamphlets should be exceedingly helpful to all workers with groups of these ages.

Young People—A series of programs on "The Child and America's Future" will appear in *The Wellspring* from October 28 to December 2. These will be just what our young people will need in planning their program meetings. A "Leader's Helps" package of literature, for use in connection with these programs, can be secured from Dr. Gates, and those desiring the programs in advance of their weekly publication in *The Wellspring* can procure them in mimeograph form by writing to Dr. Gates. Do not fail to see and use these programs.

Sunday Schools—"World Service Schools" is the name given to the revised and improved plans which represent our denominational program of missionary education in our church schools. We believe that this program is a distinct advance upon the Chart plan that has been used during the last few years. Certificates of membership, merit seals, definite projects of work, and intelligent missionary giving are distinctive features of these places. "Program Pointers for World Service Schools" and "World Service Schools Reading List" are leaflets that will furnish helpful supplementary suggestions. Schools that have used the Chart plan in the past may continue to do so, and will be supplied with the necessary equipment, but many schools, we are sure, will be glad to avail themselves of this new and better graded material. Full information can be secured from Dr. Gates.

The above paragraphs indicate a part of the well-rounded program of missionary education that is being developed by the Education Society. Its support and extension form a large part of the work of the Federation Young People's Committee and the State Union Young People's Secretaries. United efforts to promote a common program give greater strength and efficiency than scattering efforts to develop separate interests. To these practical forms of organization should be added the appeal of specified objects for young people's gifts and handwork as outlined by each State Union. Without emphasis upon these two latter points, any young people's program will lack point and "pep." With these it is possible to enlist the cooperation of our young people.